

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

Vol. 74. No. 7

JULY, 1920

New Series, Vol. 12, No. 4

A "CLOSE-UP" OF THE SECRETARY

ALL of the usual editorial writers are away and an outsider has been given an opportunity to tell what he knows about the Secretary and his work, without fear of the blue pencil.

It happens not infrequently at church gatherings that some one takes the opportunity to secure a little cheap applause by talking of "Secretarial bosses, sitting in easy chairs, without knowledge of the field and the hardships of the ministry," and so forth.

What a travesty of the facts! From an intimate acquaintance with all our Congregational Societies this layman asserts these several points:

First: The Secretary is chosen, first of all, for his clear, discriminating, and thorough knowledge of the particular piece of work committed to his charge. This knowledge has been gained by hard work in the local pastorate and in the local or state organization, along the lines of the larger responsibility.

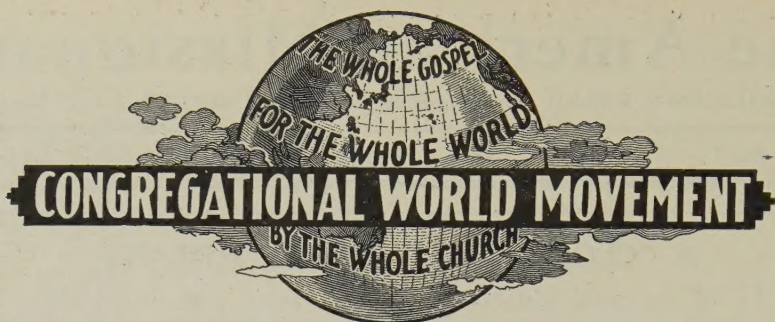
Second: Not every man qualified by knowledge is adapted to administration, and the question of executive leadership is weighed most carefully before the call is given. Mistakes are made and misfits result; but the average of successful administration is high, and mistakes are quickly rectified.

Third: The Secretary at work reveals himself as the devoted, consecrated, unselfish and untiring servant of all the churches. His home life takes second place, his "swivel chair" is occupied more often by the visitor who finds him absent on his never-ending work of supervision, conference and adaptation of ways and means to ends, than it is by the one supposed to use it as a "place of ease."

Fourth: The Secretary welcomes problems; they are his meat and drink; the more puzzling and complicated they are, the more he enjoys them. It is not the men who in good faith and real need ask for help and counsel who make the railing accusations. Many there are who will testify to the wise and careful suggestions from the man who sends them from the train, or turns aside from a possible week end of rest to study the situation at close range.

Fifth: The business world has learned that competent and conscientious executive work is indispensable, and that no price is too high to pay for it, because every such investment is returned with interest at the highest rate. In this view our Secretaries fail to qualify; they are uniformly giving service at "pre-war" prices, and declining to be appraised at actual value. The work they are doing, if transferred to the mercantile, commercial or banking field, would bring them at once into a very different classification for their income tax.

My space is filled! If you want to see the summary of the whole, read the statement of the first Secretary of Missions, Cor. II. Chapter 10-12. It stands good for today, tempora mutantur!



CONGREGATIONAL WORLD MOVEMENT LOOKS AHEAD

By Rev. Charlton Bates Strayer.

OUR Congregational churches are too solid to be stirred by "flash-in-the-pan" movements or programs. Because the Congregational World Movement is as substantial, and as democratic, too, as the National Council by which it was created, it has secured a remarkable place in denominational life, considering the brevity of its existence. Set on its course by the Grand Rapids Council, with a five-year program and objective, it is as much the servant of the churches as our oldest missionary societies. The Movement won its spurs in the recent financial campaign. Though numbers of churches have not yet co-operated, and the "follow-up" is still far from complete, our churches have been lifted by the Pilgrim Memorial and the Emergency appeals combined to new levels of missionary giving. There is nothing so convincing to a doubter as success, and this is the strategic position of the Congregational World Movement today.

The Movement is a promotional organization working in closest co-operation with the missionary societies. At the call of Dr. Swartz, General Secretary of the Movement, a meeting was held in New York, June 9th, with representatives of the seven missionary societies to consider informally the Movement's plans for the near future. The societies have a double interest in the Congregational World Movement, first, because they are the recipients of the increased contributions already beginning to pour in, and second, since they must finance, each in proportionate degree, the expanding program of the Movement.

After careful deliberation the gathering agreed to recommend to the various boards the wisdom of financing a strong program of missionary education by the Congregational World Movement. The adoption by our churches of the apportionment plan, and of modern methods, such as the duplex envelope system of meeting missionary budgets, has in practical effect robbed the churches of the missionary education which they received under the old methods, when offerings were made to the various interests only as those interests were specifically presented to the congregations. The Congregational World Movement hopes to more than overcome this loss by providing for every church a program of missionary study and education. This will be its immediate task, the expectation being to have the program fully ready to present to associational gatherings and to the churches, with the reopening in the fall.

As to a stewardship campaign, the gathering approved the suggestion that this should come on later, probably the first of the year. It was also the wisdom of the conference that the next Every Member Canvass in the churches ought to be in the spring instead of next December. This is in harmony with the recommendation of the Interchurch World Movement, and in line with

the practice of the majority of the denominations. We have realized the advantage of a united campaign this spring in connection with the publicity of the Interchurch World Movement. Aside from the national interest created by such a simultaneous appeal, the impression of the solid front which it gives is of great value to all the denominations. Churches which have responded so nobly to the emergency appeal this spring might find it embarrassing to go before their congregations again at so early a date as next December. The part of wisdom would seem to be for church members to continue their local and benevolent subscriptions for 1920 to the spring of 1921, so that all subscriptions should terminate with the ones recently taken for the \$3,000,000 emergency appeal. Then in the spring of 1921, simultaneously with all our sister denominations, a canvass for the year would be made for the whole forward missionary and educational program of the church.

Not the least interesting feature of this formal conference of board representatives with Congregational World Movement leaders, was its estimate of the worth to the churches of the Interchurch World Movement. The sentiment prevailed that the Interchurch World Movement through its surveys, its formulation of programs adequate to the world's needs, and its publicity, had rendered a service to the churches far beyond what the Movement had cost, and that our own boards had more than received full value for their underwritings. The denominational appeals owe much of their success to the Interchurch. Though there may be division of opinion on this point, the writer agrees with what he believes is the far larger group, that the denominations would not have succeeded in raising \$175,000,000—the largest amount ever raised at one time for the cause of religion—without the backing and support given by the Interchurch Movement. In an experience of six weeks of intimate contact with our Congregational churches previous to the financial campaign, I found that whenever I mentioned the Congregational World Movement to a Congregational pastor or a meeting of Congregationalists, the response without a single exception was, "Oh yes, the Interchurch." Our churches are still reporting their subscriptions to the "Interchurch," showing how deep-seated the Interchurch idea is.

The question of the failure of the Interchurch World Movement is being widely, if not always wisely, discussed. It did fail in one thing. It fell down in its canvass of friendly citizens, so-called—that more or less mythical body of nonchurchgoers and nonchurch supporters, who were expected on April 25 to May 2nd to come to the help of the Lord. For reasons too numerous to mention that expectation was not realized. If, however, the canvass of friendly citizens had resulted in \$60,000,000 instead of \$3,000,000, the loudest critics of the Interchurch would now be hymning its praise. But the success or failure of the financial canvass of friendly citizens does not in reality affect the basic principle of the Interchurch World Movement.

The Interchurch World Movement needs and deserves the prayers and support of the denominations, and the denominations likewise need the help the Interchurch can continue to give. Its plans may have been too sweeping to carry the churches at once with it, and there may have been too much of haste in its methods. Profiting by the mistakes, that none are more ready to acknowledge than its leaders themselves, the Interchurch World Movement is going through a process of reorganization on a less pretentious scale.

Denominational programs were formulated in harmony with the Interchurch World Movement, and both in a measure will succeed together. It is just and fair that due recognition be given by the Congregational World Movement to the large contribution the Interchurch has thus far made to our denominational enterprise.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

A WORD OF CAUTION

From an Editorial by Dr. Frederick Lynch in "The Christian Work."

WE would like to be very frank and personal, if we may in this editorial and call the attention of the younger preachers to one or two temptations into which some of our Protestant pastors occasionally fall. We say occasionally purposely because the rank and file of our pastors have a deep sense of reverence and realize that a church service is a time of worship, when one bows in awe and adoration before God and the mystery of the universe. And we can indulge in this one word of warning and of criticism because we have so often praised. During the last five years we have preached at two services practically every Sunday in the year, and thus stood in several hundred pulpits, both in America and England. Generally, the pastor has been in the pulpit with us, and conducted the service. Our impression of these hundreds of pastors has been that on the whole they were a splendid lot of men, possessing both personality and leadership, and we believe the churches are better manned than they have ever been. We have continually praised the preaching too, in the face of much absurd talk about the decline of the pulpit. We read many sermons every month and we think that in many ways they surpass the sermons of the fathers. They may not have the intellectual grip and grandeur of the sermons of fifty years ago, because we are not interested in the theological and metaphysical problems of those days. But they certainly have nearness, directness, touch the real problems of life, and do get down to reality in a way the fathers did not always do.

Having said all this again and again, we will be pardoned if we say just a word or two about the other side. And the first word is this: We have again met preachers who are simply boring their congregations to death by interminable prayers, and prayers which are not common prayer at all, but express the dominant enthusiasm of the preacher rather than the common aspirations and needs of the congregation. These prayers too are often in the loosest English, colloquial, lacking all liturgical beauty and sense of reverence and adoration, and again and again have been nothing but sermons in the guise of prayer. They ramble on for ten, fifteen and twenty minutes, while we could feel that the only prayer the congregation was making was that their pastor might stop. We are absolutely sure that in some of these churches these prayers are keeping people away. Sometimes we found ourselves asking if we could bring ourselves to attend if we happened to move to these communities.

Could we dare to warn our younger brethren against this danger and say one or two words of counsel? We may venture to do this because they are born out of our experience in the pulpits of our best preachers and ablest ministers. First of all, as much care should be given to preparing the prayer as is given to the sermon, especially in the early years of one's ministry. Remember it is to be common prayer. The minister is not to voice his needs but his people's, and he is not to pray for the particular corner of the kingdom in which he happens to be most interested, but for the whole

kingdom. So, too, there are many temperaments in every congregation, and the prayer must be couched in universal language, not in the preacher's peculiar style. The reason the Anglican and Episcopal Churches use a book of printed prayer is not primarily, as so many suppose, for liturgical beauty, nor loftiness of utterance, nor words steeped in reverence—although these of course are part of the reason—but because it is common prayer the Church is after, not the prayer colored all through by this individual temper or that. We can have that common element, that reverential spirit, that liturgical beauty in free prayer if our ministers would prepare their prayers with the thought that prayer is the highest moment of worship, that the minister's duty is to carry his congregation to the throne of God, and that he is to utter their thoughts, not his, and that above all the language must match in dignity, greatness and beauty the high, holy, mystical thoughts and feelings which accompany prayer.

Again, beware of fluency and the fatal habit that comes with it of talking all through the service until the people are wearied to death of your voice. Again and again have we sat and heard ministers consume fifteen or twenty minutes commenting upon the notices—often when the notices were all printed in the calendar, too. How often have we seen a full half hour of the morning service consumed by the prayer and the unnecessary comment on everything. There has been one hour of "preliminaries," as our ancestors used to call them. Now real worship does not tire. Half an hour or even forty minutes of beautiful song, praise, and reverent, common prayer prepares for the sermon. But the interminable individualistic prayer and the unceasing injection of the minister's own voice, personality and opinion into a service are deadly to it. Beware of this fluency, young man. Especially beware of too much injection of self. Flee humorous comment and all commonplaces and provincialism as you would the devil. Govern your whole attitude in the pulpit by the consciousness that you are the priest conducting your congregation into the very presence of God. Shape your prayers with that in mind. Make as few remarks as possible that are not directly connected with the act of worship in which you are engaged, and whatever you must say, say it as though the Lord were there. The Catholics have much to learn from us, but we have something to learn from them, namely, reverence, adoration, prostration before God in His holy temple. This lack of reverence or solemnity in God's house we invariably noted in the churches of which we have been speaking. It is one of the things that is driving many souls to the Episcopal Church. Dr. Sullivan, the gifted preacher and pastor of All Souls' Church, New York, who stood very high in the ranks of the Roman Catholic Church ten years ago, gave this same warning to a group of Protestants a year or two ago. We remember his saying that the one thing he missed when he threw in his lot with Protestantism and found liberation of his soul and joy in adventure, was that reverence and sense of adoration among Protestants. They entered a church as they would a store. They sat down, listened to a sermon, shook hands all around and went home. There was none of that awe the Catholic feels in the presence of God, no sense of abasement before the holiness of God, no exaltation of soul such as the Catholic feels when the Presence is lifted up, and he is face to face with his Lord. He missed this. It is just what we missed in the churches of some fluent—sometimes flippant—men. Make your congregation feel that Christ is just as much present in the Protestant church as He is in the Catholic cathedral, and that if one sees Him not with the eye he feels Him in his heart and falls down before Him as reverently as the most reverent Catholic and says, "God is in His holy temple; let all the earth keep silence before Him."

—*Reprinted With Permission.*

THE PASTORS' SECTION

THE CHRISTIAN COLLEGE AND HOME MISSIONS

By President James A. Blaisdell, Claremont, Cal.

IT has been no small part of America's characteristic good fortune that among its better forces there have always been adventurous and pioneering spirits ever eager to accompany the advancing frontier. The progressing penetration of the new lands, which too commonly has attracted especially the merely reckless, and often immoral, has here seemed to lay an equal compulsion upon men who saw in those virgin territories the possible realms for better living. From the days of the Mayflower on, these men have followed the crest of the social wave as it made southward, westward, northward.

These home missionaries have everywhere been compelled into the business of statesmanship—no one ever more so. In high-hearted, forward-looking but meager groups, they have been obliged to face the question how their numbers were to be recruited, augmented and resourced. Reckoning with promiscuous and preponderating influences for evil, they have sought for better forces, which were not of one day but of the generations, permanent establishments of light and leading. Of the success of this quiet, unassuming, unpaid statesmanship, the moral life of today in the lands which these men served is testimony. They saw clearly; they labored well; they planned wisely.

It is a very significant fact that in every region where the home missionary was thus called to devise and project, he found what seemed to him his best recourse in the Christian college. Driven against the true seriousness of his problem, these groups of Christian pioneers in every section characteristically formulated and consecrated some center of learning as the most efficient instrumentality which Christian ingenuity has devised for the creation of Christian civilization. In such councils originated the splendid roster of colleges of Congregational origin from the Atlantic to the Pacific. There is hardly one exception; and these institutions were of the major tactics by which they have achieved.

Doubtless no exact equating of the services we render, one to another, is ever to be expected. The student recipient of aid is not likely to have the opportunity to return the favor to his own particular benefactor. Instead he must pass it on to others in need. But it would seem right that these colleges, born of home missionary idealism, should have special concern to pour back of their blessing into the same missionary cause as it now exists.

This is not easy to do. College graduates, having completed the seminary training, find themselves under demand for the more central places of service. Those who continue the pioneering lineage are apt to seek foreign missionary soil. The continued existence of a college is itself apt to remove its own region from the area of home missionary needs so that these are not within near reach of the institution. It is only by special thoughtfulness, therefore, that the college can render this return of service.

Still, it must be true that every loyal college has the will and eagerness to do it as the way may be suggested. In proportion as it is true to its inheritance, it desires to be the instrument and agency not only of educational equipment but of religious enlistment. Unless it accomplishes this task, the college fails of both its birthright and its purpose.

There are doubtless large services which every such college can render to the home missionary worker. He can be included in the college library service. Convocations and assemblies in his interest may be arranged in the vacations, when the hospitality of dormitories and other college facilities can be extended. Helpful and stimulating co-operation may be rendered to him on the field through the departments of religious education and by university extension assistance in any department which may arouse response in his congregation. In any case the children of such parents, where they give promise of scholarly usefulness, should be specially companioned in their struggle for an education. Perhaps more than all else, the college man may give his interest to the problem of so developing and reorganizing rural work as to give ample and richer opportunity and range to Christian leadership in such localities.

It is to be remembered also that college service is to be rendered quite as much through those young people who will later be the laity of the more sparsely settled regions. While it is true that college graduates move particularly in the direction of the more populous centers, still not a few of them are in the position to keep certain loyalties to their original home communities. Some go back there to live, and if the college has well trained them, they ought to serve intelligently with all church work in religious and social education. Others, who do not actually return, can, by gift and memorial, keep in mind their obligations to these communities where the struggle is so hard and from which they have themselves in earlier days received so much.

In the end, it all goes back to a constant emphasis, which we easily forget, on the importance of the smaller and more scattered communities to our national welfare and the true heroism of service in these places. Here are the sources of the nation's health and renewing. Against the noise and vividness of the city, the true college, with its clear insight, will be constantly emphasizing the real dominion of the secret influences which arise in quiet places. Any way in which a college can impress its young people for life with this fact is a public service. So far as this relates to foreign missionary service, we have exalted the conviction by arches and memorials calculated to kindle purpose and enthusiasm. Is it not right, and would it not be well worth while, that the quiet services of the home field, involving the same or even a severer type of daily heroism, should more adequately and frequently be set forward in a like vivid fashion?

The potential wealth of the church is in her childhood. If for one generation the church could conserve all her children and youths now in her Sunday Schools, she would more than double her membership and mightily strengthen the Kingdom of Christ throughout the world. It is pitiable that so many children are outside the direct influence of the church, but a more lamentable fact is that of the multitude of children now in the church schools scarcely more than half are conserved to the church and the Kingdom. This is a situation that should alarm and arouse the Protestant churches to some new and determined action.

G. E. Pickard in "The Church School."

THE AMERICAN MISSIONARY ASSOCIATION

In all our offices the feeling is that The American Missionary Association can not be too grateful for The Congregational World Movement. Whether it will succeed in securing the full amount asked for, no man as yet can say. This reassuring fact, however, is already evident: **enough extra money has been raised to save the Association from an appalling disaster.** It makes one catch his breath to think what it would have meant to close, for lack of teachers, a dozen of our splendid schools, every one at the height of its usefulness and filled to overflowing with eager students!



Our readers will be glad to know that the substantial increase of salaries which we have thus been enabled to offer, will make it possible for most of our teachers to continue with us next year—a thing they could not have afforded to do upon the old salary basis. They are excellent teachers and we are very glad indeed to retain them. Notwithstanding the teacher famine there is now good hope that by the time the schools open we shall have succeeded in filling all vacancies.



We congratulate the great Methodist Episcopal Church on the election of the able editor of the South Western Advocate, Rev. Dr. Robert E. Jones, to the Bishopric at its recent general conference. A good job was done that day. If we were in need of a Bishop we should choose Doctor Jones.



Speaking on "An Adequate Christian Program" for the Indians before the Home Missions Council, Mr. G. E. E. Lindquist, Secretary of Indian Work of the Young Men's Christian Association, mentioned the following results: The government maintains 310 schools, of which 200 are day schools, 70 are boarding schools on reservations, 24 are non-reservation schools, 2 are at the same time sanitariums, and the rest are tribal schools in Eastern Oklahoma. Of Mission Schools, Roman Catholics conduct 47 and Protestants 25. There are 29,463 Indian pupils enrolled in public or private schools. Of the 7,237 pupils enrolled in 21 of the 24 non-reservations schools, 4,242 show Protestant affiliation or inclination, 2,926 Roman Catholic, a few are acknowledged Mormons and a few are "unattached," that is, pagan. Approximately 60 per cent are Protestant and 40 per cent are Roman Catholic. Practically 95 per cent of our Indian young people who are in any school whatsoever are enrolled in Government Indian Schools. The Government allows time for religious education on Sundays freely, and two hours on week days.



THE CHANGING ATTITUDE OF THE WHITE SOUTH

GEOGRAPHICALLY we can speak of the South as a unit. Politically also the South is solid. Ethically there is no unified South. Ethnographically there are two Souths—the white and the black. There is a three-fold sub-division among the whites and a two-fold one among the blacks, all growing out of the Negro problem and related to it.

The white South consists first of all of the superior people of prophetic vision, humanitarian sympathies, and Christian motives who seek to apply these fairly and justly in their relations to the Negro people. They see that the problem racially is full of peril if it is not solved justly, and aside from the peril they wish to do to others of whatever race as they would have others do to them.

A second section consists of the great body of the white people whose excellence is sadly qualified by race prejudice growing out of past relations of slavery. In slavery, the Negro was an inferior, both in condition and in himself. When bondage ceased, the feeling remained, and it was quite to be expected that the Negro should be so regarded. Meanwhile Southern white people, generally, have not acquainted themselves with the Negro development. Most Southern whites have never seen Negro schools, very few have ever been in any of them. They seldom enter their homes or churches, and continue to judge the Negro race in accordance with their long time standards. In the belief that the Negro is racially and essentially inferior,—notwithstanding exceptions in the way of high attainments which they consider sporadic,—the past relations and associations color the general judgment that an elementary people should remain elementary, and whatever education should be undertaken on their behalf should be elementary and industrial, so that they may be most useful to the whites and be contented to “keep their place.” The prevailing opinion and feeling has been and still is, that the Negro should not be accorded political equality or educational equality, and scarcely equality before the law, lest these should prove the entering wedge to a claim of social equality. So the Negro has not had the same or equal standards of social justice that white people demand in their relations with each other. He has been regarded and treated as an inferior.

There is a third section of the white South, in which intensified race prejudice is carried over with positive hostility. This class never fails to

spell Negro with two g's and a small n. In its hostile treatment of the Negro, it banks upon the indifference of the great body of the class above mentioned. It is contemptuous—as well as contemptible—and has such leaders as Tillman and Vardaman and the Reverend! author of the "Birth of a Nation." From this class, the mobs and the lynchers with their murders and burnings are chiefly recruited, and the very name of humanity defamed. This class of the white South is not large relatively, but it depends upon the inaction—if not indifference—of the great majority to secure immunity from justice whenever it chooses to violate the law for the protection of the Negro.

When, however, we speak of the South, we must not stop with the white man, for there are two Negro Souths.

One a great mass of ignorance in the conditions which ignorance begets and fosters. Millions are yet in this classification. Ignorance is inferiority—in numberless ways.

The other Negro South has been to school. It has had opportunities, and it has made opportunities. It has taken advantage of its chances, and has established beyond controversy that those who have done this may stand side by side with the advanced of the white race, and it is ridiculous to call them inferior.

With these five classifications, we have the South, the problem with which it lives, and the peril that goes with its wrong solution. It is relatively recent that the great body of the South which has not concerned itself with the problem or its peril is now more ready to join its forces with the better and wiser South which has long ago seen that its problem is also its peril. It is altogether hopeful that to an extent not before realized the newspapers and leaders of public opinion are of late giving utterance to sentiments of justice and fair play between the races, as significant as they are new. For the first time, the indifferent South is making real and vital studies of their Negro neighbors. It is an awakening, belated and slow, but apparently real and the hopeful dawn of a new day. The hostile white South which packs all American traditions and principles aside with all religious considerations also, is hearing from the better South with an emphasis that is alive with hope. Those who have appealed to an intensified race prejudice and have scorned the name of brotherhood are hearing truth as unwelcome as it is necessary.

Let it be granted that this hopeful change of public sentiment received its prompting from self interest. The sudden migration of more than 400,000 Negro laborers who were immediately and greatly needed has wonderfully unified the white public sentiment, and the eyes that were holden are seeing more clearly that the Negro problem does hold a Southern peril, and that economic safety—if no more—and the assurance of dwelling in peaceful habitations are contained in the right solution of the problem with which the white South is living and must live. The white South is beginning to realize that it will not do for the two races to grow further and

further apart. Nor can those who have been left in ignorance be safely left in the position of ignorant inferiority. If they are so left, there will be migrations more and more. They must be educated out of inferiority as tens of thousands have been, chiefly by their own efforts and those of friends who came to them from outside the South. And the education must be real and equal to the needs. It is a wise Southern educator who says, "To me it has always seemed a pitiable waste to employ the Negro muscle and to neglect the man." The Negro must have all the education that builds up the man, the education that goes to the roots of character. That which is only elementary does not do this. That which is merely manual does not do this. In fact, no kind of education, lower or higher, if this is all, will solve the problem or remove the peril. **The solution does not rest in education.** He who is educated may make trouble and not heal it. Education is not the panacea for the ills of man. Secular education, if this is all, will not solve the Negro problem, nor will it remove the perils. The most efficient scoundrels in the world are educated scoundrels. The education that will solve the problem must be instinct with Christianity. Indeed, it must be the chief factor in the problem whose answer is character. There must be education, of course. That is the foundation for intelligent character. Education for the lower levels of life as long as lower levels exist. Education for the higher ranges. Educate, and educate in all ways, to meet all needs, for ignorance is a great evil. But ignorance is not the worst evil, or the greatest peril. Sinfulness is worse. Lack of character is worse, and this can never be equalized with any amount of education. Put the accent in education on Christian character. Stress the necessity of character in education. Multiply schools, but make them Christian through and through, not only full of ethics, but also vital with faith. This is the path for the awakening South. To the degree that the Negro people can be led in this path is the hope of the future.

THE BLACK METROPOLIS

NEW YORK has among other distinctions that of being the greatest Negro city in the world. It is said that no fewer than two hundred thousand people of African blood reside there. Sixty thousand or more of these live in Brooklyn forming a compact community in the midst of which Dr. Proctor at *Nazarene* is projecting a great institutional church. There are also large colored communities at various points on the east side, in the Bronx and elsewhere, but by far the greatest of them all is at Harlem. Nowhere else on earth is there so great a Negro population within an equal area; for here, within a space about three-quarters of a mile square, 120,000 Negro people have their homes.

The region lies between 5th and 8th Avenues and is very exactly bounded by 130th street on the south and 145th street on the north. It is a place of lofty apartment houses, standing flush with the street and filling every inch of space from corner to corner. Most of these are of modern construction, square, solid, well appearing and towering from five to eight stories into the sky. The innumerable little apartments which compose them are crowded to

the limit with the "children of the sun" who overflow from the doors and throng the sidewalks day and night. From the fact that they are so crowded it must not be inferred that they are squalid and disorderly. On the contrary, most of them appear to be well kept. The people who go in and out are prosperous looking and the children playing about their doors are tidy and well dressed. There is little evidence of poverty. The slatternly, patched and tattered Negro is rarely in evidence, for this is not only the largest but it is the most intelligent, the most prosperous and the best conditioned Negro community in all the world.

Here are to be found business enterprises of many sorts running all the way from bootblack stands up to offices of steamship lines—all owned and managed by colored people. They have shoe stores of their own, haberdasheries, drug stores and ten cent stores. Mr. Fred R. Moore, Editor of "The New York Age," says that the properties owned by Negroes in New York are valued at over ten million dollars, the greater part of which is held by Harlem folks.

The headquarters of the Negro press for America and the world are here. Several important and well-edited newspapers and magazines are included, some of which have a wide circulation and influence. These vary greatly in sentiment, from conservatism to extreme radicalism. The more prominent of the newspapers are "The New York Age," "The New York News," "The Amsterdam News" and "The Negro World." The best known of the magazines are "The Crisis," "The Messenger" and "The Colored Crusader."

The Negro community of Harlem was the first to establish a theatre for legitimate drama produced by colored actors. "For a quarter of a century," writes Mr. Romer L. Dougherty, "we had to be satisfied with 'slap-stick' and the most vulgar form of suggestive stuff, put over by so-called colored comedians who lived simply because they were a novelty on the white stage, from whom white men expected nothing but buffoonery; but with the onward march of progress a new day in theatricals had to be ushered in." To-day the Lafayette Theatre presents none but first class plays and is always filled to the roof with eager audiences. There are also various vaudeville and moving picture theatres, all of which are said to be of fairly good quality.

The Black Metropolis is well supplied with organizations for social betterment. Four of its churches are working faithfully along lines of social service. The National Association for the Advancement of Colored People and the Urban League are both there and the Y. M. C. A. and Y. W. C. A. have fine new buildings.

The churches, although well manned, are far too few in number and are quite inadequate in seating capacity for the great multitude ready to fill them.

Negroes from the West Indies form a considerable part of this community and have an influence out of proportion to their numbers, taking a leading place in its social and commercial life. They have a remarkably keen interest in philosophic and economic questions and in public affairs.

These are prosperous times with these Harlemites. Many lines of business and industry from which they were formerly excluded are now wide open. Wages are high and work plenty. Your laundress asks five dollars a day for her services; she lives in an "elevator apartment" for which she pays forty dollars a month. You communicate with her over the phone, and if you have occasion to call at her home, you will find it neat, well furnished and practically as comfortable as your own. The man who beats your rugs and washes your windows, working with swiftness and skill, charges you

five dollars for what he does in three hours, and informs you that he considers it a poor day when he earns less than fifteen dollars. This man is the owner of several houses.

The housing problem, which is serious beyond telling for the white races in New York, is tenfold more so for the Negro. There simply are not enough houses to go around. There is therefore an inevitable tendency to encroach upon the white domains. Street after street has already been given over to the colored population and other streets are constantly threatened. A crafty real estate dealer of Hebrew persuasion, it is said, has a way of buying a house in the middle of a block, putting in a Negro family and then creating a panic among the white neighbors by the announcement that the Negroes are coming and that they must sell out while they can; and so the dealer will manage to get the property cheap from its white owners, after which he will sell or lease it to Negroes at extortionate prices upon the ground that this is a region of pre-eminent respectability where the colored man may settle among white neighbors. But, upon the whole, even this trying situation has produced surprisingly little friction between the races. The Negro is as a rule excluded from the hotels and restaurants of New York, but he has full freedom in public conveyances and equal privileges in the courts, the schools, the shops. He is orderly and well behaved and has the respect of the major part of the community.

As compared with almost any other spot that can be named the Negro in New York is well off. "We get on nicely with our neighbors," says Mr. Moore. "I know of no friction or unpleasant feeling." He adds: "I can safely say that the reason for friendly relations in my judgment is that we have mixed schools with mixed teachers; the children grow up on a friendly basis, and the policy of the school officials is to do entirely away with the color line. Of course, there are occasional disagreements, but New York is the nicest city in America, we have some of the finest people in America and colored people and white people work together harmoniously for social betterment."

NEGRO Y. M. C. A., A MODEL

The new West 135th Street branch of the Y. M. C. A., which was opened recently, has the distinction of being the most modern and largest Y. M. C. A. building for Negroes in the country. The building, which is fireproof, of steel and brick construction, is six stories high and cost \$375,000. It is situated at 181 West 135th street, in the heart of Negro Harlem. Negroes contributed \$50,000 toward the cost of the building. It takes \$60,000 a year to maintain it, and Negroes will contribute all but \$2,000 of this amount.

Large as the building is—it covers three good-sized city lots—it is not large enough to accommodate all those who would like accommodations. The

institution has a membership of 1,100, which is recruited from Manhattan, Brooklyn and the Bronx. The boys' department has more than 200 members whose ages range from 12 to 18, and because of lack of room no new members are being taken at present.

In the basement there is a large swimming pool, a billiard room, bowling alleys, locker rooms and shower baths and a lunch counter. The main floor contains a lobby, assembly room, gymnasium, auditorium, check room and offices. On the second floor is a boys' lobby, club and educational rooms, kitchen and a running track with thirty-five laps to the mile. The third, fourth, fifth and

sixth floors contain sleeping rooms for the accomodation of 170 members. On the seventh floor is a roof garden, with moving-picture outlets, and provisions for handball courts.

The building is filling a long-felt

want in the section of the city in which it is situated. It has provided a home for many ex-service men and youths, who are taking an eager interest in the educational opportunities offered them by the institution.

THE NEGRO'S NEW DAY

THE CHRISTIAN NATION in an editorial upon The Negro's New

Day, says it would be impossible to overestimate the influence of those who have returned to their homes as graduates of the training camps across the sea. They have had various experiences of travel, have rubbed shoulders of many men of their own and other races, have had honorable part in the huge undertakings of military construction, and coming home they bring to every little hamlet in the land where colored folks live one great and greatly needed gospel, the gospel of self respect. This gospel is reenforced by radical changes in the Negro's economic condition which recent years have wrought. Industry has discovered in him a new source of supply for the pinched labor market. The cotton field and sugar plantations discover that they cannot spare him, and the North and the South are bidding against each other for his services.

All this means that a new chapter has opened for the Negro full to the brim of opportunity for development and for service. But this new chapter is at the same time full of perils. New enemies are encountered in the new industries to which he has put his hand. Rival workmen regard him as a strike breaker, and to these perils add those of health when hundreds of thousands have the confinement of the factory where they were accustomed to outdoor life.

But the greatest of all the Negro's perils lie in himself. Opportunities come faster than knowledge, knowledge faster than wisdom, and self-esteem faster than self-control. Can

he withstand the temptations that attend prosperity? Can he meet the ordeal of the new day? Once before in his history power more ample than he was able wisely to use came suddenly into the hands of the American Negro. He then became the prey of designing demagogues. Shall history repeat itself?

At such a crisis in the life of the race the importance of leadership can not be exaggerated. If the right sort of men, men of his own race, honest, intelligent, capable, wise, courageous and sympathetic, can be raised up in sufficient numbers to show the way, his future is secure. Such leaders, of course, must be educated men. Whence can they come? The public schools for Negroes in the South cannot furnish them. These, though greatly improved in recent years, are still deplorably defective, and are nearly all of elementary grades.

There is but one great source from which well-trained and educated leaders can be expected, namely, the schools and colleges for Negroes planted and sustained in the South by Northern philanthropy.

Among those schools none are more efficient and fruitful than those of the American Missionary Association. For half a century this noble society has been deep in the task of training Negro youth for freedom and for citizenship. It is the founder of seven notable institutions—Fisk, Hampton, Atlanta, Talladega, Tougaloo, Straight and Tillotson, and of scores of lesser schools. It is now sustaining, wholly or in part, five colleges for Negroes, besides twenty-five secondary

schools (normal, industrial and agricultural) with a teaching force of about five hundred, and with nine thousand pupils.

While undenominational, these schools are deeply religious. They hold that the influence of Jesus Christ is the supreme factor in the upbuilding of manly character. They admit no shabby work, but insist upon high standards of scholarship in pupil and teacher. They aim at symmetrical manhood, training head, hands and heart together. To the development of the intellect they add the discipline of self-reliance, sincerity, industry, reverence and patriotism. Their graduates, scattered

by thousands all over the land, are among the best and most influential men of their race.

These splendid Christian institutions are now, at the moment of their supreme opportunity, facing a grave financial crisis. The cheapening of the dollar and the consequent vast increase of expense for salaries and supplies of all sorts, with no corresponding increase of income, will, unless friends come to the rescue, force the closing of many of these schools, where scores of eager students are knocking for admission. What cause could make a stronger appeal to the Christian patriot?

NEGRO MIGRATION

A GOOD presentation of Negro sentiment with respect to migration to the North is given in a letter of a Negro correspondent to the *Montgomery Advertiser*, viz:

I have read with profound interest the many articles published in your paper upon the great Negro exodus from the South.

The Negro has remained in the South almost as a solid mass since his emancipation. This in itself shows that he loves the South, and if he is now immigrating to the East, North and West by the hundreds and thousands, there must be a cause for it. We should do our best to find out these causes and at least suggest the remedy.

The time has come for plain speaking on the part of all. It will do us no good to try to hide the facts, because "truth crushed to earth will rise again." In the first place, the Negro in this country is oppressed. This oppression is greatest where the Negro population is greatest. The Negro population happens to be greater in the South than in the North, therefore, he is more oppressed in the South than in the North.

Take the counties in our State.

Some are known as white counties and others as black counties. In the white counties the Negro is given better educational opportunities than in the black counties. I have in mind one Black Belt county where the white child is given \$15 per year for his education and the Negro child only 30 cents a year. See the late Booker T. Washington's article, "Is the Negro Having a Fair Chance?" Now these facts are generally known throughout this State by both white and black. And we all know that it is unjust. It is oppression.

This oppression shows itself in many ways. Take for example the railroads running through the rural sections of the South. There are many flag stations where hundreds of our people get off and on the train. The railroads have little stops at the platform about six feet square; only one coach stops at this point; the Negro women, girls and boys are compelled to get off and on the train sometimes in water and in the ditches because there are no provisions made for them otherwise.

Again take the matter of the franchise. We all agree that ignorant negroes should not be entrusted with this power, but we all feel that where

a Negro has been smart and industrious in getting an education and property and pays his taxes, he should be represented. Taxation without representation is just as unjust today as it was in 1776. It is just as unfair for the Negro as it is to the white man, and we all, both white and black, know this. We may shut our eyes to this great truth, as sometimes we do, but it is unjust just the same.

Take the matter of courts. There is no justice unless the Negro has a case against another Negro. When he has a case against a white man, you can tell what the decision will be just as soon as you know the nature of the case, unless some strong white man will come to the Negro's rescue. This, too, is generally known and the Negro does not expect justice.

As yet, there has been no concerted action on the part of the white people to stop mob violence. I know a few plantations, however, where the owners will not allow their Negroes to be arrested without the officer first consulting them, and these Negroes idolize these white men as gods, and so far not one of these Negroes has gone north. I repeat there are outcroppings of these oppressions everywhere in this country, but they show themselves most where the Negroes are in the largest numbers. But all of this the Negro is perfectly willing to endure, and they all may be classed as the secondary cause of this great exodus.

The primary cause is economic. The storms and floods of last July and August destroyed practically all crops in a large part of the South, and especially in the Black Belt section. These people are hungry, they are naked, they have no corn and had no cotton, so they are without food and clothes. What else can they do but go away in search of work? There are

a great many wealthy white men here and there throughout the Black Belt section. They have large plantations which need the ditches cleared and new ones made to properly drain their farms. They could have given work to these destitute people; but what have they done? Nothing. They say that it is a pity for the Negro to go away in such large numbers, and so it is, but that will not stop them. They have it in their power to stop them by making the Negro's economic condition better here.

Thus far the average white man of the South has been interested in the Negro from a selfish point of view; he must now become interested in him from a humanitarian point of view. He must be interested in his educational, moral and religious welfare. We know that we have many ignorant, vicious and criminal Negroes which are a disgrace to any people, but they are ignorant because they have not had a chance. Why, I know one county in this State today with 10,000 Negro children of school age, and only 4,000 of these are in school, according to the report of the Superintendent of Education. We can not expect ignorant people to act like intelligent ones, and no amount of abuse will make them better.

Sometimes we hear it said that the white man of the South knows the Negro better than anybody else, but the average white man of the South only knows the ignorant, vicious and criminal Negro better than anybody else. He knows little of the best class of Negroes. I am glad to say, however, that there are a few southern white men who know the better class, and know them intimately, and are doing what they can to better the Negro's condition. I would to God that the number of these few could be increased a hundredfold.

LOWERING THE STANDARD FOR THE NEGRO

TOO often persons who really intend to be friendly toward the Negro make excuses for his

failure and say that we have no right to expect the best of the Negro. And too often do we find among some of

our best friends this lowering of the standard for the Negro. The day has passed and gone and the evening shades appear when the Negro pleads pity and sympathy. *He does not want standards lowered* as a favor to him. True enough there are a few flunky, servile Negroes who accept for themselves the lowering of the standard in intelligence and in morals and in spiritual values but those Negroes do not represent the real aspirations of the race. But if the race did desire a lowering of standards to accomodate our backwardness, then our friends should be too interested in us to grant the desire. What the Negro needs is to be compelled to measure up and if we know at all,

anything about the mind of the Negro, a large percent of the race really desire to measure up, or as Sergeant Carney, in placing the flag said, "Report to God the reason why."

The lowering of standards in the first place admits of an inferiority and in the next place, weakens moral fibre. The Negro needs strengthening of his moral backbone. He needs an up-reach just as all retarded people need and there is absolutely no way for him to move up without being given the proper ideals—ideals that will excite the best that there is in him intellectually, morally and spiritually.

—*Southwestern Christian Advocate.*

A TEACHER'S LETTER FROM ALLEN NORMAL SCHOOL, THOMASVILLE, GA.

I HAVE thought that you may be interested in a new movement that has been started in Georgia this winter looking toward the elimination of illiteracy in the state. Much attention is being given the matter for the white illiterates by their own race, while the colored teachers were asked to look up all illiterates in their section and devote two afternoons each week to their teaching—this without pay. A special book containing simple lessons in reading, writing and arithmetic was prepared by the state and sold at a cost of eight cents. From our own graduates who are teaching in the rural districts I have gathered a little information as to results in this county. At first when these grown-ups were approached they were suspicious and afraid. They had never been told they must buy a book and learn to read before! What was back of all this? The government had made them go to war now was this "book-larning" a scheme to make them pay more money, or what was it all about? But finally their fears were overcome and those teachers who were

interested and unselfish enough to make the effort have been rewarded by seeing men and women far older than themselves learn to read and count. Let me quote from a letter from one of our girls:—

"Now, I'll attempt to tell you about my 'Old Folks.' They came on Monday and Thursday from two-thirty to five. There were eleven of them. Each one had his own book but I could not have them classified because some could travel so much faster than others and I had to have this one's reading while that one would go to the board and write a copy, and so on. The reading was always about things that would appeal to old folks. When I had finished all reading and spelling and they all went to the board to write I would call out such examples as 5×7 and 43×54 . They were all in the same place in arithmetic so I could manage that pretty well. Then I would put on the board for their writing lesson such words as 'Thomasville' and their names. They all learned to read and write and figure some and they promised to keep on trying. I just wish you

could hear my mother count. She can do it, oh, so well."

Another of our girls had seventeen in her class. When it came time for her closing concert, it was suggested

that she ask her grandmother to come forward and write her name on the board as that would make an attractive number on the program.

A TEACHER'S LETTER FROM PLEASANT HILL, TENN. (AMONG THE MOUNTAINEERS)

The picture below is of Uncle Zeke who owned a large section of this region and who swapped forty acres where the school is now located for a shoat and a razor and thought it a good bargain.

I WISH I could give you vivid pictures of the scenes and incidents of our daily life here in our school, but much of it is the quiet holding of ourselves and our students to the task in hand, and on the teacher's part the watching for opportunities to emphasize a



ZEKE

lesson and drive home a truth. But the faith that sustains us is that no earnest, faithful effort is wholly lost, and must bear fruit sometime. I am sending greetings to you as those who are sharing in our desire to make this part of our great country a better place in which to live and work.

When I sit down to write a letter to friends who are interested in what we are trying to do, a procession of young people moves before my mental vision. Over in Tennessee I see a very small boy hoeing

corn on a steep hillside beside his father and I hear his eager request to be allowed to go next Fall and "work his way through" at Grandview. I think of the years since then that I have known him clear through to his graduation from college—and then I look up and glance at a real photograph of a very fine young man working his way successfully in a western state. Beside it is another—his room-mate, in his lieutenant's uniform and beside him a charming cultured young wife whom I have never seen, but who writes me wonderful letters about the splendid man and their plans and hopes for life and I am glad it was my privilege to teach him his reading, writing (!! this exclamation is private) and arithmetic, and, it may be, other more important lessons in the years gone by.

And here is a beautiful girl with a queenly air from Northeast Georgia who also hoed corn in the fields beside a father and that father longed so to have the girls get what he had missed that an education became of first importance—the determination to obtain one never being given up until somehow after many difficulties it was obtained by my wonderful girl whose eyes looked up to mountain walls—as did mine, in her earlier years.

Friends, will you not pray that our lessons may not be only the text book ones, but many life lessons as well?

REV. PAUL B. WATERHOUSE, GENERAL MISSIONARY AMONG THE JAPANESE

REV. Paul B. Waterhouse is a Princeton man of the class of 1907. After graduating from his Alma Mater, he spent two years in Japan as a "Y. M. C. A. teacher" in the Waseda University of Tokyo. During this time, he also taught in one of the mission schools in Tokyo, and on his return journey made a special study of mission conditions

province of Omi. For six years, he worked in this field before returning to America for his furlough.

Mr. Waterhouse has deemed it best to postpone his return to his field in Japan and during the coming year will work for the Japanese on the Pacific Coast under auspices of the American Missionary Association. He uses the Japanese language with unusual fluency, and has been notably successful in winning the confidence and the enthusiastic interest of the appeal and his tactful and energetic spirit should make him very useful in building up our established Japanese work and extending it in new fields.

Pastors and others interested in Christian work for Japanese are invited to write Mr. Waterhouse (719 Palisade Street, Pasadena), and call upon him freely for suggestion in anything that concerns Christian relations with the local Japanese community. Mr. Waterhouse will speak in the churches, and to groups of Japanese on request as a representative of the American Missionary Association and will welcome all opportunities to help in the Christian solution of international problems.

His work will not be limited to the promotion of Congregational Japanese missions, but he will seek to encourage and stimulate religious work among any groups of Japanese where he may be welcomed, seeking particularly to encourage new missions in unoccupied communities, and to awaken the local American churches to responsibility for them.

around the world. He took his theological course in Hartford Seminary, graduating in 1912, was ordained in the Lake Avenue Congregational Church, Pasadena, California, and left for Japan to take up evangelistic missionary work in the interior



REV. MARY C. COLLINS

IT is with a sense of great loss that we record the death of the Rev.

Miss Mary C. Collins, which occurred at Keokuk, May 25 last, after an illness of nearly a year. Miss Collins was born in 1846. At the age of twenty-nine years, after having been a teacher at Keokuk for some three years,—in 1875—Miss Collins went to Dakota territory as a missionary to the Sioux Indians under the appointment of the American Board. Her devotion and accomplishment have had the glad testimony of the A. M. A. from the time of the transfer of these missions when her work came under our auspices. So significant it was that it became nationally known, and whenever and wherever important conferences were held Miss Collins was sure to be recognized as an influential factor as well as an unusually interesting speaker. Universally beloved by the Indians who adopted her into the tribe with the name of Winona (daughter), her influence with them was incalculable. Of her 35 years of consecrated service, 25 were lived at Little Eagle Station on Grand River in her home made of logs which she used both for school and church. It took a brave woman and no small heroism for one to live alone thirty miles away in complete

isolation from any person of her race among Indians, many of whom were not half civilized and were still pagans. During the long, bleak winters often shut in from all contact with the outside world day by day, she gave of her self-denying and fruitful life to these really wild Indians, traveling with her team over a large region to visit them in their rude homes, and often sharing in their willing though rude hospitality. It took an unusual woman with no ordinary consecration to live this life, nevertheless she was not only contented but happy in it, as these children of the plains became converted to the faith which was her inspiration and joy. After having preached to the Indians for more than two score years, Miss Collins became a regularly ordained minister of the Gospel that she might possibly add in some ways to her power to serve and to her already abundant usefulness. Ten years ago, Miss Collins retired from the Indian country, but never did she demit her work or lessen her interest until illness made this impossible. In various previous issues of THE AMERICAN MISSIONARY are recorded the history of a life greatly lived, and of a personality beloved and honored.

MISS ALICE M. WHITSEY

THE death on April 15 of Miss Alice M. Whitsey will cause sorrow to the many friends which she made in her long and greatly valued service in the American Missionary Association. At Trinity School in Alabama, Miss Whitsey was a true missionary and for many years at Tougaloo College she again endeared herself to all who knew her. Modest, faithful, conscientious in the discharge of her duties, entering into

them with real consecration, she made deep impression on those in her care, winning their respect and affection, and that of all who were her associates. The service rendered to the colored people by such consecrated women as she cannot be computed—and they recognize it.

Miss Whitsey died at Oberlin which had been her home for the last few years.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for the month of May, and for the eight months of the fiscal year, to May 31st.

RECEIPTS FOR MAY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	6,411 83	1,134.01	5,117.25	35.95	163.75	12,862 79	2,060.92	14,923.71	6,001.24	20,924 95
1920	6,326.58	994.19	5,931.19	11 50	134.50	13,397.96	4,917.46	18,315.42	7,973.74	26,289.16
Inc. Dec.	85.25	139 82	813.94	24.45	29.25	535.17	2,856.54	3,391.71	1,972.50	5,364.21

RECEIPTS EIGHT MONTHS—TO MAY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	89,392.43	6246.73	22,642 88	35.95	502 26	118,820.25	3,887.59	122,707 81	47,886.59	170,594 43
1919-20	105,354.74	6,509.54	30,992 26	16.50	501.94	143,374.98	8,955.08	152,330 06	60,720.11	213,050.17
Inc. Dec.	15,962 31	262.81	8,349.38	19.45	.32	24,554 73	5,067.49	29,622.22	12,833 52	42,455.74

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	1,491.73	1,293.44	4,084 89	.....	202.47	7,072 53	18,530.00	25,602.53	50.00	25,652 53
1919-20	10,370.92	1,615.33	5,495 01	.....	278.29	17,759.55	31,439.67	49,199.22	.....	49,199.22
Inc. Dec.	8,879 19	321.89	1,410.12	.....	75.82	10,687.02	12,909 67	23,596.69	50.00	23,546.69

SUMMARY OF RECEIPTS EIGHT MONTHS TO MAY 31

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	\$170,594.43	213,050.17	42,455.74	.....
Designated by Contributors for Special Objects	25,652.53	49,199.22	23,546 69	.....
TOTAL RECEIPTS EIGHT MONTHS	\$196,246 96	262,249.39	66,002.43	.....

FORM OF A BEQUEST

"I give and bequeath the sum ofdollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The attention of Congregational women throughout the country is called to the article by Miss H. A. MacLafferty on "Woman's Work in Washington."



Three new leaflets, "Adopting America," "Little Ferry's New Day" and "Chiesa del Redentore" are ready for distribution and may be had free upon application to the Publication Department of this Society.



After attending the Annual Meeting of the New York Congregational Conference at Gloversville on May 18th, Dr. Burton made a trip to the Pacific Coast. He was present at the commencement exercises of Pacific University, Forest Grove, Oregon.



The degree of Doctor of Divinity was recently conferred upon Rev. Frank Lincoln Moore, Secretary of Missions of The Congregational Home Missionary Society, by Chicago Theological Seminary. Dr. Moore, who, in the absence of Dr. Burton and Mr. Beard, has been looking after publicity matters in the New York office for the past eight or nine months, is contemplating an early visit to certain parts of the missionary field.



Miss Miriam L. Woodberry, Secretary of our Woman's Department, has been making a tour in the West, which began in California about March 1st. She spent the month of April with the churches of Arizona, New Mexico, and Western Texas, and May was given to the work in Colorado. Miss Woodberry will be in attendance at the meeting of the Panhandle Association in Texas in June, and will also be present at the International Council in Boston.



After spending several months on the Pacific Coast in the interests of the Pilgrim Memorial Fund, Rev. William S. Beard has returned to New York and is giving much time to the work of the Committee on Recruiting the Home Mission Force representing the Home Missions Council. Mr. Beard, who is profoundly interested in this phase of missionary work, will visit the following Y. M. C. A. Conferences during June and early July: Estes Park, Colorado; Lake Geneva, Wisconsin, and Silver Bay, New York. He may be addressed at the Home Missionary Society's headquarters or at 25 Madison Avenue, New York.



Mrs. Louise B. Esch, assistant to the missionary pastor at Mobridge, South Dakota, interesting accounts of whose work have appeared from time to time in THE AMERICAN MISSIONARY, will come East in the fall and give the month of October to the state of Connecticut. Mrs. Esch will visit the churches of that commonwealth and tell the story of the fields she serves. This visit can hardly fail to incite further interest in the missionary work in South Dakota. The itinerary is in charge of Mrs. Charles Snow Thayer, President of the Woman's Home Missionary Union of Connecticut, and applications for Mrs. Esch's services as speaker should be made to her at 64 Gillett Street, Hartford.

PACIFIC UNIVERSITY—A HOME MISSIONARY ENTERPRISE

By President Robert Fry Clark, Forest Grove, Oregon.

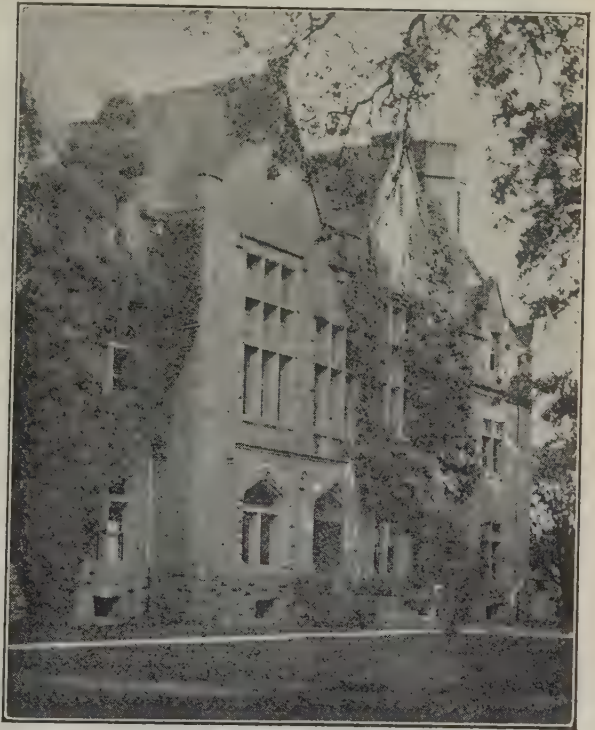
READERS of THE AMERICAN MISSIONARY—and that should include all Congregationalists—will be interested in knowing about Pacific University, an institution always nominally Congregational, founded back in 1849 as a home missionary enterprise, with a history filled with home missionary work and influence, and today presenting a challenge to Congregationalists everywhere to help make its future worthy of its thrilling past.

Pacific University is located at Forest Grove, Oregon, in the beautiful Willamette Valley, twenty-six miles from Portland, with which it is connected by two electric lines and by a paved highway. The college property consists of a campus of thirty acres, adorned with wonderful oaks and firs, and five attractive and serviceable buildings.

The list of early heroes in the history of Pacific University is a long one, telling of devotion and sacrifice. A petrified stump on the campus marks the spot where stood the log building in which "Grandma" Tabitha Brown held her orphan school in '47. In October, 1847, Rev. George H. Atkinson sailed from Boston, by way of Cape Horn and the Sandwich Islands, and, eight months later, reached Oregon City. He became greatly interested in the establishment of an institution of learning at Forest Grove. The first charter was secured in 1849. The original college building was erected in 1850. It still survives, hous-

ing, though very inadequately, the science departments of the College.

The alumni have been true to the ideals of the pioneers. In the first graduating class, 1863, was Harvey W. Scott, who for many years was editor of "The Oregonian." Up to the time of his death, in 1910, he retained a large interest in the small college, and especially in Pacific University, as member and president of the board of trustees. Horace E.



A VIEW OF MARSH MEMORIAL HALL

Thomas, '05, is now editor of "The Oregonian." Ralph Abraham, '11, is a missionary in Africa; Helen C. Bishop, '13, was with the Y. M. C. A. canteen service in France; Rev. Ernest Bratzel, '09, is with the Navy Y. M. C. A.; Mrs. Neal R. Crounse, '07, is with the Portland Bureau for



1. MARSH MEMORIAL HALL

2. SCIENCE HALL IN WINTER

3. GYMNASIUM

4. HERRICK HALL

5. WOMAN'S DORMITORY

the Protection of Women; Frances B. Clapp, '08, is teaching music in Doshisha University, Kyoto, Japan; Rev. C. Franklin Koch, '10, is a Lutheran minister in North Platte, Nebraska; Rev. John X. Miller, '98, is just now on furlough in this country from missionary work in India; Clinton Ostrander, '15, is Educational Director of the Congregational church at Akron, Ohio; Rev. Philip E. Bauer, '97, is now a Congrega-

key; Nellie A. Cole, '19, is a missionary in Trebizond, and Margaret Hinman, '91, in Marsovan. The list might be extended to include teachers, lawyers, doctors, etc., who are serving their communities in the real Pacific spirit.

The college has had reverses. The days of the war were particularly dark, but those in charge were firm in the conviction that there was still to be a larger fruition for the early



A CORNER OF THE PARLOR, HERRICK HALL

tional pastor in Seattle, after a term in Alaska; Rev. Horace M. Ramsey, '99, is an Episcopal minister at Faribault, Minnesota; Rev. Thomas Robinson, '04, is a Presbyterian minister at Wilson, Pennsylvania; Rev. A. B. Snider, '91, is a home missionary pastor at Jennings Lodge, Oregon; Rev. D. John Taylor, '12, is located at Dover Center, Ohio; Rev. J. Elkanah Walker, '67, is a missionary in Shaowu, China; Rev. Charles E. Ward, '12, is a Congregational minister at Toledo Ohio; Mrs. H. H. Atkinson, '99, is a missionary in Tur-

key and devotion and sacrifice. This conviction is strengthened by the new emphasis on the need for Christian leadership—a need which Pacific University is well prepared to aid in supplying. The motto of the college, "For Christ and His Kingdom," represents the center and base of the work and ambition of the institution. High educational standards have always been maintained and strong Christian character has been uniformly a first consideration. The faculty has been made up of men and women of sterling character as well

as strong special preparation. The present faculty includes representatives of such schools as Oberlin, college and conservatory and seminary; University of Chicago; Knox; Yankton; Mt. Holyoke; University of Minnesota; University of Oregon; Grinnell.

The faculty have been making wonderful sacrifices and carrying great burdens. Up to this year the regular salary of a professor was \$1,100; this year it was increased to \$1,200. At the midwinter meeting the board decided that the salary must be increased to \$1,800, and that several new men must be added to the faculty. The program for the next year, therefore, calls for an expenditure for salaries of about \$20,000 more than this year. The alternative was closing the school, which was unthinkable.

During the war the student body was greatly reduced. All the boys entered the service. The fall of 1918 opened with only two boys at Pacific. One of these had been rejected because of physical disabilities and the other was a Japanese. A wonderful spirit of loyalty and determination characterized students and faculty, who fought a winning battle through these trying times. Now the boys are back, and the enrollment in the college department is larger than ever before. It includes about forty-five ex-service men, to whom the college is giving free tuition.

A few types in the student group may be mentioned to illustrate the character of the student body:

Here is a Japanese boy, whose father publishes the largest Japanese paper on the Coast. He has been in the college for three years, and expects to graduate next year. He attended the Des Moines Convention and came back filled with enthusiasm for a unified Christian program in the Orient.

Here are two sisters, one a senior and the other a freshman, fine, capable girls, as you would expect from

the fact that their name is Brown and they belong to the "Grandma" Brown family.

We have with us a young man whose father was for years president of Northland College and who is now making periodical visits from his home in Forest Grove to the lumber camps of the Northwest coast.

Here, too, is a sturdy young freshman, a grandson of Prof. Joseph W. Marsh, who gave forty years of devoted, sacrificial service to Pacific University.

Then there is a serious-minded sophomore, who spent some years as a forest ranger, and, in the quiet and isolation of that occupation, developed the habit of clear thinking in directions not always conventional but always moved by high ideals and with the greater brotherhood in mind.

We have also in the university an ambitious freshman girl and her brother, a physical giant, who belong to the Walker family, another name significant in the history of the school.

Then there is a senior who was with the engineers in France. He declined an offer of \$250 a month as an engineer in order to come to Pacific and finish his college work.

Among our students there is a Greek boy who came to this country shortly before we entered the war. When America joined the Allies he decided that, to be true to his new idea's as an American, he must enlist in his country's service.

There is a minister studying here who is receiving aid from the Home Missionary Society. He has been doing great work among his own people—Finnish—in a neighboring town, to which he goes every week end in order to take care of his church services. His loyal work with his people has won for him the active hostility of an anarchistic group of his own nationality. But he "carries on" faithfully and courageously.

The work of Pacific University is heartily endorsed by Congregationalists. The president was moderator at the last State Conference meeting, and the dean is assistant moderator for the next Conference, which meets at Forest Grove. The president and Dr. Bates are members of the State Conference board. The Congregational pastor, Rev. W. Walter Blair, has been giving in the college, without remuneration, a thoroughgoing, inspiring course in biblical literature. The Young People's Committee, the Education Committee, and the Pacific University Committee of the State Conference have expressed themselves enthusiastically with regard to the work and opportunity of the college.

The college is in a critical condition financially. Unless aid comes speedily and in considerable amount the institution will be compelled to close. Some of the painful needs at the present moment are the following: Funds

to replace overdrafts amounting to \$53,000; large additions to endowment, which should be more than double the present amount, and, in the meantime, contributions to current expenses—the deficit this year promises to be about \$5,000; a men's dormitory; a central heating plant; a new science building. Pacific University urges all friends of Christian education in the Northwest to investigate thoroughly its work and field and needs, with the conviction that such an investigation will result in assuring the continuance of the school in the spirit of its consecrated founders and supporters down through its history. In the future, even more than in the past, home missionary churches must turn for their men to just such institutions as Pacific University, and therefore it would be a distinct calamity to allow such a school as this to close or to compel it to limp along on a crippled, inefficient basis.



MAKERS OF AMERICA

By Rev. Elwell O. Mead, Georgetown, Conn. (Concluded)

THEREUPON they organized themselves into a church in which they could have freedom to express their convictions and thus came into existence the First Congregational Church of Chicago, not for the sake of having a Congregational church, but for the sake of having a church in which a crime against humanity could be fought openly.

Besides settling and shaping the destiny of the original Northwest Territory, Congregationalists have made two other marked contributions to our country's expansion. Marcus Whitman, the missionary sent to the Pacific Northwest by Congregational money, saw with clearer eyes than Congress, as is often the case, the value and importance of the great Oregon country. When our national politicians turned a deaf ear to his plea, he went up to New England and led

from there a colony of a thousand across the continent, and that company's influence triumphed over the purposes of the Hudson Bay Company and helped to win the region for the United States. A century ago, New England began sending Congregational missionaries to the Sandwich Islands. They and their children and their children's children made those islands an outpost of civilization, and it is owing to what they did that that group, rechristened "Hawaiian," is now a part of the territory of the United States.

Of course a people animated by such a wide interest in human welfare were a missionary people. They organized the first home missionary society in the United States and the second, but they did not call them Congregational. They organized the first foreign missionary society in the United States and called

it the American Board because they wanted to send the Gospel to the heathen and not denominationalism. The Presbyterian church and the Dutch Reformed church at first were a part of this body, but afterward, on their own initiative, withdrew to form separate denominational missionary societies. Congregationalists sent the first medical missionary into the foreign field. Over a century ago the American Board organized its Foreign Mission School in Cornwall, Connecticut. Here, for a decade, it tried out the plan of training in this country young people of other lands to be leaders in religion and education on their own soil.

From this experiment it was decided that the better way was to train them in their own country, and recently a missionary official of another denomination said that we have the finest corps of native leaders on foreign soil. Let me now make the acid test of our knowledge of our own faith and works. Everybody knows and loves the Catholic saint, Father Damien. But how many know that seven years before Father Damien went to Molokai a Congregational church was organized in that leper colony in the very year that it was established by the Hawaiian government? And from that day to this, we have had heroes and faithful leaders there, quiet and modest, but never flinching or faltering.

One of our fundamental principles has always been that every human soul had the right to the best development of which it was capable, and so Congregationalists have been foremost in all matters of education. We established public schools at a time when Governor Berkeley of Virginia was thanking God that there were no common schools in his domain.

Forty-two colleges in the United States owe their existence to Congregationalists, and when we add first-class academies and state uni-

versities organized by our leaders, the percentage of higher educational institutions given to this country by us is amazingly beyond that of any other denomination. The movement for the higher education of women had its birth in Congregationalism. Its historic landmarks are the female seminary established at Troy, New York, by Emma Willard in 1823, the opening of the academy at Bradford, Massachusetts, to girls in 1828, and the founding of Mount Holyoke Seminary at South Hadley, Massachusetts, in 1837. The first school of college grade in the United States to admit young women to all its privileges, on an equal footing with young men, was Oberlin, and coeducation, begun in that Congregational school has continued as a movement until most of the colleges and universities of our land recognize the right of girls to the same educational privileges as boys. We have always believed in an educated ministry, and so we have founded nine theological seminaries, and in the mountain range of theological leaders stand five lofty peaks: Jonathan Edwards dominated the religious thinking of New England for 150 years, and "New England sits by every fireside of the land." Horace Bushnell enriched and sweetened and broadened Edwards' theology and his "Nature and the Supernatural" and "Christian Nurture" are still classics of religious thinking. Henry Ward Beecher vitalized religious truth with his tremendous personality, and the spontaneous overflow of his rich nature was felt in every hamlet and home. Washington Gladden made the whole country realize that Christian truth found its natural expression in sociology quite as much as in theology, and counted no doctrine sacred and no property worth while unless acquired by honest effort and used for the service of humanity. Henry Churchill King has made all who know his teachings appreciate that Jesus Christ reveals to us what God

is and what He would have us be. When his series of books, beginning with "Reconstruction in Theology," was appearing, an aged theologian of Yale remarked, "Now there is hope for theology in America." The first normal school in the United States was established at Lexington, Massachusetts, in 1839, and its first principal was Rev. Cyrus Peirce, a Congregational minister. The stories of Andover bands and Yale bands going out to influence and mould the destinies of many interior and western states are in themselves enough to make a book. They helped make Kansas free; they formed state school systems; they founded state universities; they created civilizations and rejoiced with exceeding joy to know they were doing foundation work, careless of Congregationalism so long as they were directing forces and shaping institutions for the benefit of humanity.

This belief in education and the right of every individual to the best development of his own personality bred leaders, and the denomination's independence and lack of training in team work made it natural for these leaders to start independent movements. Other denominations, with their centralized organization, put their hands on the shoulders of their rising men and said, "We have a place for you to exercise your powers within your own fold." We have done nothing of this kind, but have rather boasted that we cared nothing for our own household and gloried in sending out leaders to organize new enterprises. And so it has come to pass that we have to our credit the creation of a long list of humanitarian and interdenominational movements. I have already mentioned the fact that we started the first American foreign missionary society, leaving out our name and inducing the churches to work in it with us. The same young man whose fiery zeal and indomitable purpose brought into existence the American

Board, also got together representatives of many denominations and persuaded them to organize the American Bible Society, and so the only nondenominational organization in the Western Hemisphere that translates, publishes and distributes the Scriptures all over the world owes its origin to Samuel J. Mills, a Congregational missionary who was the son of a Congregational minister.

It has repeatedly been said that the organization which has done the most to uplift the Negro is the American Missionary Association. This society, a child of Oberlin, has poured its money into Southern mission schools and civilized by social settlement work, and while its benefits to our civilization have been untold, its results to Congregationalism have been very small. Why? A simple incident will give the answer. When I made the commencement address at Fisk University, they said to me, "You must visit Miss Morgan's classes. She has taught thirty-four years without missing a recitation." Of course I did. "You see that young man," said she. "He is going to be a Presbyterian minister and that one is going to be a Baptist minister and that one a Methodist. We don't care what denomination they serve, so long as they preach the Gospel to their people." Again the spirit runs true to form; it is American not sectarian.

The father of the Y. P. S. C. E. is a Congregational minister, Francis E. Clark. He deliberately planned it as an interdenominational organization, and it is a matter of history that some of the denominations chose to arrest the union movement and organize their young people with their own church societies.

The greatest personal leader of boys in the world, with possibly one exception, who has written more juvenile laws that have been widely adopted than have ever been drawn by any one else, whose name has

been associated with the juvenile court to the exclusion of others, is Judge Ben Lindsey, who began his work as a Congregational Sunday School superintendent. When the United States Government wanted to start a Child Welfare Department, it called to take charge of it Julia Lathrop, a Congregational woman, and she still retains the position.

The Eighteenth Amendment to the Constitution, which has placed us under prohibition since January 16, 1920, was adopted by forty-five states. Give all credit to Mother Stewart and the band of crusaders on their knees in front of saloons! Give all credit to the W. C. T. U., remembering, however, that its great leader, Frances Willard, had generations of Congregational ancestors and ministers back of her, and then bear in mind that the organized executive force which placed prohibition in the Constitution was the Anti-Saloon League, which was conceived in the brain of a Congregational minister and born in the First Congregational Church of Oberlin. Let us know, too, that the man whose loyal wisdom and political acumen has overmatched the schemes of the liquor politicians and guided the enterprise to its great goal has been Wayne B. Wheeler, a Congregational layman.

This same spirit of creating for the welfare of humanity at the expense of the denomination has manifested itself also in literature. The first great lexicographer of our land, whose name will always stand for accuracy and clearness of definition, and whose name will be a synonym for dictionary, was Noah Webster, a Congregational layman. *The Journal of Education* has for forty years been edited by a Congregational minister, Rev. Albert E. Winship. *The Sunday School Times*, for a half century or more, has been sent out to its constituents by the Connecticut Congregationalist, Henry Clay Trumbull, and his family.

Albert Shaw, editor of *The Re-*

view of Reviews, was a Congregationalist, and Francis G. Pratt, Jr., who gave the *Youth's Companion* a large portion of its prosperity and success, was of honored Congregational stock. If church music may be mentioned under this head, we may tell of the Bay Psalm Book, which went through seventy editions, and note that the famous composer, Lowell Mason, a Congregationalist, was the father of American church music. American Board missionaries have reduced to writing twenty-seven or more languages, and translated the Bible into one hundred and eighty different tongues. There are two weekly periodicals in our country which for about seventy-five years have exercised a great and growing influence for our country's general welfare. These are the *New York Independent* and *The Outlook*, and from their beginning until the present time, they have been owned, managed and edited by Congregationalists. They stand for human brotherhood, they preach the highest order of civilization, they have a circulation among many denominations, and they contribute very largely to sweetness, sanity and breadth of religious thinking.

Illustrations of this Congregational spirit may be found in the very latest phases of world life. "About every executive position of a religious nature in our overseas army was held by a Congregational chaplain, either in the first place or eventually," and while our quota of chaplains for the great world war was seventy, we furnished a hundred and seventy.

As these historic facts pass in review before us, we do not wonder that Woodrow Wilson said, "This nation from the beginning was a spiritual enterprise," and it seems quite natural and eminently fitting that "America" was first sung in Park Street Church, Boston, the most notable place of worship in our denomination on American soil. What is surprising is that we have

never yet half learned to believe in ourselves. We have given ourselves away and deprecated ourselves and refused to take care of ourselves, until our young men have almost completely turned aside from places of leadership in our own fold. It is our own fault. By our own behavior we have taught them that we do not believe in our own church. We must see things in a new light or perish from the earth and pass the legacy entrusted to us to other hands. Shall we kill the goose that lays the golden egg? I know no reason for thinking that the Holy Spirit has any more desire to dwell

in a Methodist church or a Y. M. C. A. than in a Congregational church. We have just raised the Pilgrim Memorial Fund. It is the farthest-
visioned enterprise we have ever undertaken. It was sixteen times the greatest objective that we ever set for ourselves. It was our biggest piece of team work. Through it our churches throughout the nation have come to a much richer sense of their fellowship and their vision. It gives up hope that we may awaken in this tercentenary year to a consciousness of our privileges and duties as legatees of Pilgrim principles and leadership.



ALONG THE SANTA FE TRAIL

A HERALD OF HOPE IN THE SOUTHWEST

By Rev. J. M. Moya, Albuquerque, N. M.

I HAVE always maintained that the chief work of the Christian church is the salvation of souls. We know that it has other work to do and that the performance of it with the utmost fidelity is obligatory, but every phase of endeavor in which the church engages should be the salvation of its people. The command

of our Lord Jesus Christ was to go into all the world and preach the Gospel to every creature, to proclaim broadcast the news of redemption, to toil everywhere and at all times for the salvation of men. In the larger sense the church is endeavoring to achieve this great service by sending missionaries all over the world, but it

is not always careful to apply the express command of the Master to the individual church and to local conditions. Is it easier to send missionaries



A TOUCH OF THE ORIENT IN NEW MEXICO

to India, China, or other foreign lands, than it is to proclaim that same message from the pulpit of the local church? And is there greater need for the proclamation in the remote lands than in the near fields? We believe that the church should not neglect the people in the lands beyond the seas, but we also believe that it should not be unmindful of its duty toward those who need the Gospel at its very door.

Our work in the Southwest might well be called "foreign work at home." In many localities conditions and needs are similar to those in foreign countries. Though the work must be done in the midst of great difficulties, and among those in whom prevails the most terrible religious indifference, God's blessing has been upon it during the past year. Some souls have been born into the Kingdom. The people seem more ready and better prepared for the message of the Lord and the hearing they have given to the message has been the cause for rejoicing.

All places within the limits of the field which I serve have been visited during the past year. About ninety-six sermons and addresses were delivered on various occasions. More than 436 personal calls were made, thirteen new members were added, one

by letter and the rest on confession of faith.

There were twelve more candidates ready to join the church on Easter Sunday, but it happened that three of them left to make their homes in California a week or two before the reception, so we took in only nine. Four were from Grants, two from Los Ranchos de Atrisco, and three from Barelás.

The church in San Mateo is in a discouraging condition. It is now about five years since these people have had a permanent minister. I cannot go there as often as I should. The members of the church are scattered, a number having gone to the surrounding ranches, while those who remain in town are little disposed to lead the meetings. Services, therefore, are really neglected except at such times as I am able to visit the place for a day or two. My last visit was made in November, 1919. At that time the meetings were well attended. The weather was cold and it rained continuously, but the people were so anxious to hear the Gospel message that they came to the services and brought their children with them. Two women drove about thirty-five miles and brought a baby to be baptized.

It has not been possible as yet to



WHERE THE BREAD IS MADE

find a suitable place for meetings in Gallup. I wish it might be situated where the Mexican people are settled. The town is a coal mining center, a

busy place, traversed by the Santa Fe Railroad, and with the conveniences of a modern city. There are people from all parts of the country working in the mines, a large percentage of them being Mexicans. A good active man, who could devote all his time to the work in this place, would be able to accomplish much, I am sure.

On October 24th, I went to Gallup at the request of a friend who wished me to baptize his two little grandchildren. He and his family are Catholics, but one of his daughters married a Protestant, and my friend wanted the twin babies baptized by an evangelical minister. They accordingly sent for me. I took advantage of the opportunity to arrange a meeting in the English-speaking church for our Mexican friends. I judge this was the first meeting of the kind in that church that was conducted in the Spanish language. The attendance was not large, only twenty-two being present, but they gave close attention to all that we did and said.

The pastor of the church, Mr. Bissell, spoke in English, and I acted as interpreter. What he said was good and interesting. The people enjoyed every word. The babies who were baptized were twins not quite a year old. When I asked the mother by what names she wanted them baptized, she gave them to me written in English. The girl was named Virginia Hanna and the boy Vernon Charles. I have observed that many of the Mexicans in the Southwest very much like to give their children English names. The time is approaching, I believe, when they will

be Americans in the full sense of the word—not because they were born in America but because they have adopted the flag of the country as well as its language and customs. There are people who do not believe in Americanization, but I do, firmly, and it is my intention to do all I can along that line.

It had been the intention to organize a church at Barelás the last week of the year, but it could not be done. We were, however, able to start a Sunday School in that place, with twenty-two members.

I am sorry to say that the little schoolhouse in Gallup, where our meetings were held for a long time, was entirely destroyed by the storm on April 10th. The roof was blown off and some of the walls fell in. With the help of one man, I was two entire days getting the boards off the roof and carrying them to the home of one of our members. The building is practically in ruins.

On January 21st I received a telegram from the little village of San Jose, telling of the death of Don Pablo Lucero, who for many years was a faithful member of the church. I think he was the first convert in the field. Following his conversion he lived among people who were non-Christians, and often his Catholic friends tried to persuade him to return to the Catholic faith, but their efforts were in vain. He fought the good faith and kept steadfast in the Christian faith. I made a special trip to San Jose, in order to conduct the funeral services. He was buried on his own property, as there is no Protestant cemetery in the town. It was an impressive ceremony.

The chief problem in Southern Idaho during the year 1919 was the finding of pastors for the vacant churches and missionary fields of this "last frontier" of America. Many of these churches are in outlying and isolated districts many miles from the railroad. Yet here in this new country, when its wonderful resources have been made accessible by railroads and highways, and when irrigation has made its widespread plains productive with great crops, towns and cities with surrounding agriculture communities will spring up. Rev. J. E. Ingham, the General Missionary, is doing a great work in assisting in the supervision of this district.

WOMAN'S WORK IN WASHINGTON

By Miss H. A. MacLafferty, Tacoma, Wash.

THE work of the Congregational woman of Washington, for the bringing in of the Kingdom, seems to me to take cognizance of her environment, her opportunities and obligations, and her own ability and devotion, and then to do the best she can.

Our state is so large, its problems and possibilities so many and so diverse, that there is room for every sort of initiative and every kind of effort.

The work before the women of the State Board is to bring the different groups of Congregational women in the state into a harmonious related body that shall be intelligently aware of our denominational task, and that shall work for that task's performance. These groups of women are as unlike each other as individuals can be. There are the groups in the city churches and in the larger towns, composed for the most part

of women Congregationally trained, who all their lives have done the usual things set for women in churches to do. These easily fall in line with plans offered them and do as a matter of course the things asked of them. In the small towns and rural districts, the groups are made often of women from every denomination, even from the Catholic

Church. They are drawn together by the desire to have a church and Sunday School in the community and by the natural social instinct. On them falls largely the responsibility of keeping the doors of the little church open, and right nobly have they risen to the emergency.

To reach all these women and to

make them feel that they stand side by side and shoulder to shoulder, seeing a common vision and working toward a common goal, is the work of the Woman's Board of Missions of Washington. This Board is composed of the officers of the Washington Branch of the Woman's Board of the Pacific and the officers of the Washington Woman's Home Missionary Union. We meet monthly in joint session, considering the affairs of both organizations. There is a separate president and vice president for the Branch and the Union, but all other offi-

cers are common to both, and are equally interested in and responsible for both. There is also the closest co-operation between the Board and the State Conference, Dr. Baird often coming into our meetings with information and suggestions, always welcome and helpful.

Besides interesting the women of our churches in the definite work



CHILDREN OF THE LUMBER CAMPS

toward which our money is contributed, we push the use of the mission study textbooks, and encourage attendance at the Summer Conference



FORKS OF THE ROAD, SEABECK

at Seabeck, always having a special representative at both the Missionary Education and Young Women's Christian Conferences, whose duty it is to reach Congregational women and girls, in groups and individually. We have also inaugurated a series of programs called "Women and Children Everywhere." These are ten complete programs on the work of our national societies, put up in envelopes with all material, and supplied to auxiliaries who request them and who send the small sum of ten cents with their request. These programs are especially valuable for small groups where there are no trained leaders and in places where libraries and literature are lacking.

In our Sunday Schools we have found the use of the Tercenary Chart most helpful in the training of the children in missionary interest and giving. Among our young people we have inaugurated the Pilgrim Legion, originated by our Conference Superintendent, Dr. L. O. Baird, and we have been much gratified, not only with its success in our own state, but by having other states adopt the plan. This is not a new organization. It is

simply a plan for the working together of young people's groups already established. It has four goals: Study, Grow, Serve and Give, and its slogan is "It is my desire and determination to be a loyal and true Pilgrim; to cherish the Pilgrims' ideals; to study the Pilgrims' Bible; to follow the Pilgrims' Lord and honor the Pilgrims' God." Our secretary of Young People's Work has a slogan all her own. It is "The Tercenary Chart in every Sunday School and every Christian Endeavor Society a member of the Pilgrim Legion."

The usual form of organization for missionary work is the Woman's Missionary Society, auxiliary to the Branch and to the Union. In a few churches there is the Woman's Society with different departments. In the small churches, where it seems advisable to have but one society, and that the "Ladies Aid," we try to have a missionary committee with a missionary program at stated times. The federation idea has been worked out in various communities—a league in Seattle, a union in Spo-



A STUDY CLASS AT SEABECK CONFERENCE

kane and a federation among the Yakima Valley churches, being the principal examples. At the spring meeting of the Yakima Federation an

important part of the program consisted of the presentation of two maps. One was a large map of Washington showing all our home mission fields, and the other a map showing the foreign stations where the W. B. M. P. has work to which Washington money is sent.

We have been self-supporting in Washington for some years, and our problems have been similar to those of any lusty orphan who tries to take care of himself and to develop into sturdy maturity without the guiding hand and the available pocket-book of a parent. It would be difficult to estimate how large a share of our success is due to the women. In many places the work would have had to be abandoned except for what they have done. Besides helping with pastors' salaries and current expenses, how many extras in the way of comfort and convenience have come, from the treasury of the Ladies' Aid, that treasury filled by the unceasing efforts of a few determined women. In one little parish on an island in Puget Sound, inhabited by the white man for forty years, are seventy-five families, who until recently have held services in a hall used Saturday nights for dances. To this place every Sunday morning, faithful women, including the Sunday School superintendent, have walked two miles, sweeping and cleaning the hall for two purposes, to pay the rent and to make it fit for the morning service. In one other town twenty women themselves laid the boards for the floor of the new church.

When the story of woman's work in Washington, or in any state is fully written, as it never will or can be, not the shortest or the least important will be the chapter devoted to the wife of the home missionary pastor. With often a larger family than her city sister, with none of the conveniences of housekeeping and city buying, with all the lack of sympathy for her ideals which she often finds among the women of a small town, she goes bravely on her way, trying to hold

her children to her own high standards, to be a true helper to her husband and to accomplish that old endeavor of making ends meet.

I think of the wife of a pastor who, during the many weeks when her husband was ill unto death away from home, not only kept the home fires burning, but looked after the two small suburban parishes under his care, often filling one pulpit or another herself. I think of the mistress of a tiny parsonage away up in the northwestern corner of the state, high up in the hills where the air in an early November morning was like nectar, and the ground hard and white with frost. The little house was twenty by twenty-four feet and was divided into four rooms and no closets. I remember the fun she and the pastor had converting an old chicken house into a study and the whimsical patience with which she made the best of every inconvenience. Then I remember that little lumber town on the Columbia River where pastor and family lived in a tent all summer while the church and parsonage were being built. The pastor was contractor and builder and workman too. The "parsoness" carried the subscription list. When the snow came in the fall they moved into the parsonage and did the interior finishing with their own hands. There was the bathroom but nothing for it that should be in a bathroom and no more money, so this resourceful woman set her wits to work. She knew that some miles down the river there was a deserted summer resort in which she had seen a porcelain tub when the Aid had picnicked there the summer before. So she wrote to the owner, who lived in Portland, and asked for the tub. He told her that she could have it and anything else she could carry away. The next morning she took the train down the river, got off at a water tank and walked to the place, where she was met by two men who had driven down the river road with horses and wagon. They found, beside the tub, an air-tight heater, a

white iron bed and an organ, separated in nearly as many pieces as there were rooms in the house. When the plunder was safely loaded on the wagon the question of the best way for our heroine to get back had to be decided. If she went by train she must wait at the water tank till the Portland train came up after dark. This did not seem a pleasant thing to do and there seemed no room for her on the load. Finally the men solved the problem. They put an old mattress in the tub, made it as comfortable as they could, and our lady home missionary rode home in triumph, seated in her bathtub. It was not an easy journey and she was in bed for two days afterward. As I have watched these women I have sometimes thought that they were developing executive ability and diplomacy

enough to guide the nation instead of an eight hundred a year parish.

We are not reaching all the women in the state. We are only trying to do so. We sometimes sigh for some of the time and the strength and ability that women in our large churches give to every sort of club and philanthropic work except the distinctly missionary enterprise of the church, and we often wonder in real desperation, how we can reach those of all the churches who are so blind to the vision that dazzles our own eyes with its brightness. We can only go on in sympathy, with the goodly company of women of the other states, doing the best we can, praying that the seeds sown here and there may some day spring up and that the Lord of the harvest may send forth laborers into His harvest.



CHURCH EFFICIENCY IN A COUNTRY VILLAGE

THIS particular country village which, with the outlying sections, contains perhaps from fifteen hundred to two thousand inhabitants, has four churches—a Baptist, a Congregational, a Unitarian, and an Episcopalian, with Roman Catholic services. That clearly is overchurching.

It was not so in the early days, when the uncle of the Editor, Rev. Edward Spencer Beard, was the pastor of the Congregational church. Meager salaries have been paid in these last years, and audiences have been still more meager, until a year ago, when the General Missionary of the Missionary Society of Connecticut came to see what could be done in the direction of church unity. An interest in spiritual things was at once aroused, with the result that a considerable number of young people joined the church and the Sunday School was largely recouped in its membership.

The next act was the staging of an Every Member Canvass, which has made possible a salary of \$1,500 and

house instead of \$600 which was formerly paid. New vigor and courage have come to the people. Overtures have been held out to the friends of the Baptist parish, and it is thought some form of federation will be achieved eventually. The Unitarian church has, it is reported, voted a considerable amount of money from its funds toward the budget of the Congregational church, and a Ford car has been, or is to be, provided for the pastor by one of the members of the organization. Sunday evening community services are being held in the historic Unitarian church building, which occupies an imposing place on the green, this church having originally been the house of worship of the Congregational people. Instead, therefore, of three struggling churches, there is now, though not in fact, virtually a federation, with the result that a modern program is serving to challenge and hold the interest of all.

Let this word serve as a background for the letter from one of the church leaders, a portion of which follows:

Some years ago I took charge of a mission circle, called the Constant Workers, which dressed dolls and did little things for the eastern Connecticut branch until the outbreak of the war. During war times we assisted in the work of the War Relief Society. The war work seemed much more worth while, and when it was over the girls, grown older, needed some definite and interesting work for their skillful fingers.

We changed our name from Constant Workers to the more imposing one of Constant Workers' Reconstruction Unit, secured materials and began to work on layettes. We have now completed two of these baby wardrobes, and are ready to forward them to missionary homes. They are quite complete, containing all necessary articles, and although not made of expensive materials the quality is good and the garments daintily made. The girls have enjoyed making them pretty and attractive, and I am sure they will give pleasure to the recipients.

We made an exhibit at the Windham

County Agricultural Fair last fall. Our work attracted very favorable attention and won a premium. As there has been at no time in the past year more than seven girls in the Society, I am justly proud of what has been accomplished. We read an attractive missionary book or letter aloud at the sewing meetings. I have given this full account of the activities of our little circle with the thought that it might be an incentive and help to others.

The church work is also registering progress. We have secured an excellent pastor and he and his family are interested in all missionary enterprises. The Episcopalians hold morning prayer at 9:30 on Sunday morning, but aside from this all religious services are under the care of the Congregational minister. There is a community meeting in the old Unitarian Hall every Sunday evening, with special music, stereopticon pictures, and so forth. As a general rule the attendance at these gatherings numbers a hundred or more.



VACATION BOOKS FOR RURAL MINISTERS

By Malcolm Dana, D.D., Director of Rural Work.

A FEW years ago there was practically no literature upon the subject of the country church and rural work. Today it is multiplying rapidly. I have been reading some of the most recent books upon this subject, and was moved also to write the various directors of rural work departments of the other denominations to find what in their opinion were the first dozen or fifteen books that rural ministers ought to own. I am giving their judgment and my own about books of a general character.

All are agreed that the rural minister should own, read and study one or both of these books: "Constructive Rural Sociology," Gillette, Sturgis and Walton, \$2.00; and "Introduction to Rural Sociology," Paul Vogt, D. Appleton & Co., \$2.50.

If I were asked to name the first book a minister should buy I would unhesitatingly say "Rural Life," by C. J. Galpin, Century Co., \$3.00. There are two other inexpensive books that might accompany it,

namely, "The Rural Church Serving the Community" and "The Rural Church Movement," by E. L. Earp, Methodist Book Concern, 75 cents. In the same class is "Solving the Country Church Problem," by G. A. Bricker, Eaton and Mains, \$1.25.

Four of the rural directors name as a first book to be read "The Life of John Frederick Oberlin," by A. F. Beard, Pilgrim Press, 50 cents. With this as a book to inspire genuine vision, I should couple "The Making of a Country Parish," by H. S. Mills, Pilgrim Press, 50 cents; and "Fear God in Your Own Village," by Richard Morse, Henry Holt, \$1.30.

A number of other books which are of the first rank are "Holy Earth," by L. H. Bailey, Scribner, \$1.00; "The Evolution of a Country Community," by Warren H. Wilson, Pilgrim Press, 75 cents; "The Country Church and the Rural Problem," by Kenyon L. Butterfield, University of Chicago Press, \$1.00.

In this day of the Interchurch every minister should be interested

in making a survey of his parish. A little booklet, "The Study of a Rural Parish," by R. A. Felton, Methodist Book Concern, 50 cents, will help. Two books of especial interest to ministers in the larger rural centers are "The Country Town," by W. L. Anderson, Doubleday, Page & Co., \$1.00, which is a classic of its kind; and the most recent book on the subject, "The Little Town," by Paul Douglass, Macmillan, \$1.50.

At this particular time of the year, "Agriculture and Life," by Arthur Cromwell will be interesting, as will "Poems of Country Life," by G. S. Bryan, Sturgis and Walton, \$1.00. It is the time to be playing with the country boys and girls, and the fol-

lowing cannot fail to be inspiring: "Play and Recreation for the Open Country," by H. B. Curtiss, Ginn & Co., \$1.25; "Community Center Activities," C. A. Perry, 35 cents; "Outdoor Athletic Contests for Boys," Brown, Association Press, 20 cents. Later on rural ministers will want to own "Neighborhood Entertainments," by R. S. Stern, \$1.25.

I have tried to indicate the publishers and prices. All of the books can be procured through the Pilgrim Press. If every country minister will take a generous dip into these books during the summer, we shall hear great things from the rural churches next fall and winter.



HOME MISSIONARY AUTOS

DURING the year 1919 home missionary automobiles have been supplied as follows:

Superintendent J. H. Heald, D.D., of the District of the Southwest.

Rev. Thomas Gordon, Van Tassell, Wyoming.

Rev. W. I. Caughran, Port Arthur, Texas.

Rev. G. R. Morris, Killdeer, North Dakota.

Rev. A. M. Fairbank, Edgemont, South Dakota.

Rev. J. E. Evans, Meade County, South Dakota.

Rev. Joseph Cowman, Rockland, Idaho.

For Community work on the rural field, Star, North Carolina.

THERE ARE NOW THIRTY-ONE MACHINES AT WORK.



The churches of New Jersey gave to the Home Missionary Society, during 1919, \$9,500, \$2,045 more than the apportionment. About seventy per cent of this was sent directly to the Society, while thirty per cent was forwarded through the treasury of the New Jersey State Society. The State Society also pays one-fourth of the Superintendent's salary and furnishes all the home missionary aid for some of our younger and most promising enterprises. Thirty of the forty-eight churches of the state contributed more than their apportionment, and only one church in the commonwealth failed to make a contribution. One church, too new to be on the apportionment list, gave eighty-two dollars.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF MAY	Av'ge five prev. years	7,966.69	3,178.80	11,145.49	2,513.59	8,631.90	9,540.63
	Present year	10,261.88	3,735.41	13,997.29	2,729.04	11,268.25	4,224.44
	Increase	2,295.19	556.61	2,851.80	215.45	2,636.35	.....
	Decrease						5,316.19
FOR TWO MONTHS FROM APRIL 1	Av'ge five prev. years	16,419.84	4,728.24	21,148.08	8,277.01	12,871.07	26,253.09
	Present year	18,870.94	5,328.23	24,199.22	6,562.81	17,636.41	10,946.27
	Increase	2,451.10	600.04	3,051.14	.....	4,765.34	.....
	Decrease				1,714.20		15,306.82

Matured Conditional Gifts (2 months) \$500.00. Last year, same period, \$21,750.00.

Gifts from the living for the month are encouraging in every column, there being an increase of \$2,295 in contributions and \$556 from State Societies, a total of \$2,851. There is available for national work an increase of \$2,636 above the average for the previous five years.

That funds are desperately needed to care for men already under the commission of the Society is evidenced by the following from one of our missionaries in South Dakota who writes:

"I have a bill of seventy dollars to pay for coal, I need a suit, and I have \$100 to pay for my schooling yet. I find it very hard to live with things as they are, and if they do not change, and that soon, I shall have to go out and work. A man offered me last week one dollar per hour to do carpenter work. They know that I shingled the church and built the porch and did many other things around here, so they know I can do that kind of work. I could not accept an offer of that kind and hold the church at the same time. I must do something, as it is surely a problem to live with potatoes seven dollars a bushel, sugar thirty cents a pound, and flour five dollars. None of us have had any clothing since we have been here. My wife needs many things and so do the children."

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to the Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 15; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The last days of June and the first of July this year are rich with interest to our Congregational fellowship because of the International Council. Boston puts on its best array, and the hearts of all our people give glad greeting to the brethren who come across the seven seas to visit us. We welcome them to this land where democracy in church and state has found its best expression.



They will not find here the quaint church buildings in which the Pilgrim pioneers worshipped. They will not see the log-church on the hill at Plymouth with cannon on its roof, nor the thatch-covered church in Boston, nor the square box of a meeting house in Hartford in which the old-time ministers preached. But they will find many beautiful houses of worship, noble in their architecture, and up-to-date in their equipment, in which the gospel is preached with a pungency and power equal to that of William Brewster or Cotton Mather.



In the "Congregational World" in Mechanics' Hall, visitors to Boston have a glimpse of the achievements of the successors of the Pilgrims in five continents and the islands of the seas. It is a remarkable exhibit. Yet it does not tell half the story. The schools and colleges, the churches and hospitals, the work of evangelization and civic transformation which are the fruit of the Pilgrim seed-sowing make a wonderful record which no exhibit can fully depict.



In that part of the "Congregational World" devoted to this country the "Extension Boards" make a graphic display of what our three Societies have done for a "better America." This Society points to the more than five thousand churches and the nearly fourteen hundred parsonages it has helped to complete. The exhibit is by states, and the great volume of our work in the interior and Pacific states shows vividly the tremendous expansion of our national life in that section since the civil war.



The Pilgrims are certainly having their innings this year. Not only is the International Council a celebration of those heroes of freedom and faith, but the Federal Council, also, has created a "Mayflower Council" and will send representatives in August to follow the Pilgrim trail in England and Holland and back to these shores. They will report to the great meeting of the Federal Council in Boston next December which will pay a special tribute to our Forefathers. Congress has made a special appropriation in recognition of the fact that Pilgrim principles are the foundation of the Republic, and Massachusetts has authorized a state celebration in Plymouth next year. Our Tercentenary lectures tell the story of these valiant pioneers. Do you want to use one or more of them? Send to any one of our offices.



FIRST CONGREGATIONAL CHURCH, KENOSHA, WIS.

TAKING CARE OF THE CHURCH

By Secretary Charles H. Richards.

NEGLECT is the mother of deterioration. Whatever the treasure, unless it is well cared for its beauty will fade and its value decline. This is the secret of the persistent and meticulous care with which good housekeepers watch over their homes. All honor to the noble army of women who invest palace or cottage with a perpetual charm by their assiduous and pains-

taking care. Armed with broom and cloth, the fire of determination in the eye, and the zeal for perfection in the heart, they make war to the hilt against dirt, dust, and disorder. Everything must be spick and span in neatness and order when their task is finished. They are well assured that if home is to be a heaven it must be kept up to the standard.

An attention no less constant and



INTERIOR FIRST CONGREGATIONAL CHURCH, KENOSHA, WIS.

minute must be given to the church-home if it is to retain its attractiveness and its usefulness. Unremitting pains must be taken to keep it always as fresh and fine as when first it came from the builders' hands. If it becomes shabby or unsightly it will lose much of its power to help men.

A good janitor is a heaven-sent blessing. He is the chief caretaker of the temple. He may well magnify his office. He is guardian of the portals of Paradise; for he has heard the preacher say, "this is none other but the house of God, and this is the gate of heaven." Vigilant and tactful, orderly and patient, he will strive to keep the sanctuary in such beautiful condition that the throngs of people shall "enter into its courts with thanksgiving and into its gates with praise."

To supervise and assist him in his important work many churches have a House Committee. One or more of the Trustees may be appointed for this duty. Or it may be a larger committee, including besides the

Trustees, some members of the congregation. Women are natural house-keepers, and should be represented on the committee. They are to watch with eagle-eyed scrutiny for defects in the building or its upkeep and plan for improvement of the conditions. Many things will probably demand their attention.

The Church Grounds

Charged with this responsibility they will naturally take a good look at the exterior of the church as they approach it. What sort of a setting has the temple of worship? This is a matter of importance. The situation tells mightily in its influence. The Parthenon perched on the brow of the Acropolis, the Cathedral of Durham standing on the high bank of the river, and the New England church on the hill with the tree-decked village green before it, and the curving pathways of approach flanked by lines of flowering rosebushes, all command admiration by their very location.

Many city churches unfortunately,

can have no such advantage. The high cost of land has compelled the purchase of a lot barely large enough for the building, which is often so crowded by other buildings that the noble and impressive architecture fails of its true effect. But in many places there is a good margin of land about the church, available for treatment, which may greatly increase the attractiveness of the building.

A landscape gardener could soon tell what would be the most effective way to enhance the beauty of the place by just the right arrangement of walks and trees and shrubs. But even without the advice of the professional artist the committee can transform the church grounds into a place of beauty, with a strip of lawn here, a flowering shrub there, and a tree or two not too near. Perhaps they will plant an English ivy where it may grow and climb to embellish the walls with living beauty. The first Eden was a garden, and we help to bring it back by providing such a setting for the church.

Repairs

It is a more prosaic matter but quite as important to look out for needed repairs on the building and its equipment. Incessant vigilance and prompt action are needed here. "A stitch in time saves nine" in the care of property as everywhere else. Is there a tiny leak in the roof? Stop it at once, and save serious damage and perhaps hundreds of dollars. Leaks have a way of expanding rapidly, and a sudden storm may bring disaster to ceilings and decorations. Outside painting should be renewed before the woodwork can deteriorate. The windows should have constant inspection, and when the glass is cracked or broken it should be promptly replaced, and in the same tint as before. Inside wood-work should be constantly inspected and when it begins to look worn or shabby it should be renovated. The plumbing should be looked after with particular care to see that it is in first-

class order. The lighting and heating system should have frequent inspection, to make sure that it is in perfect working condition.

When there is a parish house there should be an itemized list of the entire equipment of the various rooms, and the committee should from time to time check up this list to ascertain whether breakage or loss has made the equipment incomplete. To replace articles that are missing is of the same nature as repairs on the building itself, for it is essential for the successful work of the church. In making out the annual budget of the church at the beginning of the year there should be specifically designated a sum sufficient to cover these repairs that the upkeep of the plant may make its efficiency for service as complete as possible.

Cleaning

As cleanliness is next to godliness, it goes without saying that the building and its furnishings should be kept immaculate. Week by week, and day by day, floors, pews, tables, carpets, rugs, windows, and all the manifold equipment should be made spotless and sanitary, that the Lord's house may be made fit for his children. Modern appliances make this an easier task than it used to be, but there is so much mud in the streets and so much dust in the air that it is a daily battle to keep things clean. It is wonderful, too, what an amount of litter has to be collected after a service, including stray articles accidentally left by people for the lost-and-found department.

Insurance

The duty of keeping the church buildings well insured belongs to the trustees, but as this is a part of the care of the property it may perhaps fall to the trustee or trustees on the House Committee to look after it. This is, of course, a matter of prime importance. There are some deluded persons who fancy that the Lord will take care of his own house, and they need not trouble themselves to safeguard

the building against accident. Ostrich-like, they bury their eyes under the sand till they cannot see what is all the time going on around them. Insurance statistics show that five or six hundred churches in our country burn down every year. Many of these accidents get only local notoriety in the state or section where they occur, and they are scattered over twelve months, so that we do not get the full impression of the holocaust which has devoured more than half a thousand temples of worship. The danger seems remote, so why pay out good money to guard against a calamity that probably will never come, say some.

Yet the danger is so great, and the destruction when it comes is so complete that wise trustees will make sure that the insurance is for as large a sum as the property can carry and that the policies never expire. No money is better spent than that for insurance against that enemy which usually comes like a thief in the night, and which may in two hours sweep away every vestige of the beautiful church. It is better to have a tornado clause in the policy, too, to guard against that "prince of the power of the air" who on one summer day many years ago rode on the wings of a roaring storm up the Atlantic Coast and whisked off the steeples of two hundred churches from Florida to Maine. Many communities in the Middle West have had a similar experience, though usually on a smaller scale. Do not let your insurance policies lapse! And let them include the organ, the pianos, the books and other valuable possessions of the church. Then if a disastrous fire breaks out and burns up the house, hallowed by a thousand precious associations, there is the satisfaction of having in hand a fund with which its restoration may be immediately begun.

Everything In Its Place

Doubtless the Committee will follow the principle that "order is

heaven's first law." In a well kept home there is a place for everything, so that there is no disagreeable impression of disorder. A modern church gathers to itself a great variety of things which need to be assigned to a regular place and kept there that the impression of harmony, fitness and good order may be preserved. Tools will go to the basement, books to the library, anthems to the choir cabinet, of course. The kitchen cupboard will be as carefully arranged as a show-case in a first class department store. In the reading room the books, magazines, and papers will not be allowed to lie in disorder but will be kept in proper fashion.

Somewhere in the building there should be a large safe or fire-proof room, where the possessions of the church which are of special value should be kept. The communion service, always in perfect condition, and properly covered, should be kept here. The church record-book, which is the continuous story of the church's life, should be kept here as having a historic value which ought not to be imperiled by being in private custody. It is strange how little importance is attached to the records of a church by many of its clerks. They write the records on scraps of paper, carry them about in their pockets, carry them away from the town when they move, and so they are frequently lost forever. It is surprising to find many churches with no records at all of their earliest years, and with very imperfect records of many later years. A step toward correcting this evil is to have the records kept always at the church, and the clerk charged with the duty of promptly recording every important transaction connected with its life. Fountain pens are plenty, and this can easily be done. In the strong-room may also be kept the church scrapbook, which should contain every article of printed matter pertaining to the church's life, its calendars, bulletins, programs, calls to service, leaflets, cards, and other

articles which may illustrate its life and activity from week to week. One person, a clerk and deacon of one church for half a century, preserved the story of his church and its work in several large books filled with such chronicles of the events and person-

alities which had made its career illustrious for varied usefulness during five decades. Someone in the congregation ought to have a genius for making history in this way, and the record should be very carefully preserved.



IN THE YOUNG MAN'S COUNTRY

FAIRFIELD, MONTANA

By Rev. Frank E. Henry.

IT was a long, slow climb out of the Sun River Valley, where irrigation had its start in Montana years ago, to the "second bench" where *Fairfield* is located. As we emerged from a deep cut to the upper levels the whole plateau stretched out before our eyes—miles and miles in extent, flat as a floor, and earth brown in the spring sunshine. Beyond, fifty miles away, the white ridge of the Rockies, snow covered from peak to base, reminded us that winter was not yet forgotten, and also that snow water in abundance would insure a crop this year. Farm houses and out-buildings were scattered about as far as the eye could reach and in strange proximity, for in a land of half-section homesteads the irrigated tracts with eighty acre and one hundred and sixty acre allotments, seem very small and near.

Gleaming white in the midst of this dull brown earth lay the little city of *Fairfield*. Only a few miles away, it shone like a pearl on a golden ring, for the stores and the school-house and the great community hall are painted white, and the town is only three years old. Two banks, two lumberyards, three elevators, stores, shops, hotel, all new and up-to-date, attest the faith and enterprise of the young men who "run the town." For this is a young man's country. To be sure, there are grandfathers even here, but their sons are with them and the young children who make grist for the schoolma'am in the modern building that is set back

from the business street near the homes of the place. Wide walks, all on a level, line the main roadway from the station to the great hall at the other extreme of town.

This hall is over one hundred feet in length and nearly as wide—a full sized basketball court is laid out on its floor. A stage at one end and kitchen and cloak rooms at the other, over which a gallery is built, make an ideal recreation center for the whole country. Residences that have sprung from architects' plans are scattered over the town site, with but few of the shacks that usually disfigure the new settlements. Farm houses circle the town so closely that it is difficult to distinguish the line where the country begins. Shallow ditches along the fences, and deeper ones along the roads, are eloquent of hope, of hope long deferred, for three years have passed without rain and also the snow water without which the irrigation system is a failure. For snow in the mountains has been as rare as rain on the plains of late. Now the dry-landers must wait to see if crops will fail again for lack of moisture, but the farm "under the ditch" is assured of water sufficient to ripen the grain even up here, a hundred feet above the "first bench."

I have left the best till the last. In this civic center where are grouped the hall and the school, is to be found the third of the trinity that ministers to the needs of man. The body and mind are cared for as indicated. The

soul of Fairfield is not forgotten by the men of the town. A church has been erected which is admitted to be not only the finest structure in the place but the most complete and handsome building in the state, excepting only the cathedral church in Great Falls. I speak of Congregational churches. The twin towers, with a loggia between them, approached by a broad and high flight of steps, two corner entrances, one leading below, the high ceiling, the sloping floor, the wide auditorium, the pulpit platform, furnished by the generosity of the Great Falls church, the organ and choir loft flanked by the choir room on one side and the pastor's study on the other, now used by Sunday School classes, all and every one tell of taste and talent in architect and building committee. The basement is likewise complete, with high ceilings, dining-room, kitchen, work rooms, furnace, scout rooms, etc.

The Church Building Society has recently voted \$2,500 to assist these sanguine farmers and business men who built when the town was as new as the railroad and the country had prospered after six years of abundant rainfall. Now three years of crop failure, following such generous expenditures on home and public buildings, have put them all "in the hole." But good times are ahead. Snow in Montana is like the same in Kansas, and we await eagerly the chance to get the seed grain into the ground. It was a hard winter, many farmers losing half their horses, even those who "kept them up." Hay has been hard to get, and some of it brought disease rather than health. But it is a long lane that has no turning. We

have reached the turn in the road at last in Fairfield County, we are sure.

At ten o'clock the Sunday School, which has been held in a vacant room on the business street most of the winter, on account of shortage of coal, convened in the church. A large Bible class, usually taught by the town editor, a boys' class led by the scout master and former service man, a girls' class, and a primary class made up the school. A talk on the Tercentenary Chart followed, after which the lady superintendent turned over the service to the writer. The vacancies made by the younger children leaving were filled by adults from town and country until no seats were left unoccupied. A vesper service at four o'clock brought only a dozen. These had to fight their way through a dust storm that continued till the hour of evening service. I went, of necessity, intending to dismiss the handful expected. To my amazement, by the time the hour of service arrived that had been preceded by a "sing" for 30 minutes, there lacked but a half dozen of the full house of the morning. One young couple had faced a forty-mile-an-hour wind storm for seven and a half miles. The wife was good enough to say in leaving that they felt well repaid.

Such is the stuff dreams are made of—the dreams of youth when they are hunting homes in the West, no longer of the rough, hardened frontiersmen, but bone of our bone and flesh of our flesh, who have schooled themselves in our eastern colleges and walked our city streets till the lure of the land has led them to the great open spaces, open no longer, offered to the adventurous by a generous Government.

Fewer new churches are being organized in these days of the high cost of everything, but there is a remarkable awakening of the older churches to the great opportunities before them. They are putting the church plants in good order for the larger program. They are equipping themselves for a better community service. There has never been a time when our churches were more thoroughly alive to their great work.

THE CONGREGATIONAL EDUCATION SOCIETY

In the state of Illinois about one in eight churches has a committee on Religious Education.



The lack of trained teachers makes the greatest problem in connection with the Church School of today.



The graduating class of the Congregational Training School for Women numbered seven. Two became ministers' wives. There have been fifty applications for these trained workers. There are but five to fill the waiting places.



About one half the leaders in Congregational work at home or abroad are supplied from other denominations. Pastors would do well to seek out one young man or woman in every church who might make Christian leadership a life work.



The only theological school west of the Hudson to make adequate provision for the training of non-college men is Union Theological College in Chicago. Dr. J. A. Jenkins, who has served three years as dean, has recently assumed the presidency of this growing and valuable institution.



At Fairmount College, Wichita, Kansas, the twenty-fifth anniversary was observed on June 1st by a historical pageant, setting forth the chief incidents in the founding of the school and its subsequent history. The entire student body and some of the alumni were associated in presenting this pageant.



Mrs. Mary W. Mills writes "Our administration building was given us directly in answer to prayer, and times without number our empty treasury has been filled in answer to prayer." Friends of the Schauffler School are urged to pray for needed funds for current expenses and for the new Bethlehem chapel. Another subject of prayer: "That a great number of young women both of American and foreign birth may respond to the call for service as missionaries, church workers and leaders in Christian education and Americanization."



The demand for young women with special training for leadership in all our churches is increasing rapidly. The work of church assistant, director of religious education and instructor in week day religious education offers opportunity for the finest and highest type of social service. The Congregational Training School for Women offers a two years' course for college graduates. It offers Bible study, organization and administration in religious education, missions, psychology, sociology, English, music, story telling, secretarial work and kindred subjects. The school is near Lake Michigan and one of the largest and most beautiful parks in Chicago. It is also near the university and the library of the Religious Education Association.

FRANKLIN ACADEMY

"THERE is a something—a spiritual atmosphere—about an academy that a high school lacks, and I fear never can have owing to the conditions surrounding each. The atmosphere of a school must be created from within not from without." These words written by an experienced educator, himself a graduate of one of the

that he had resolved to be a Christian, and that he was led to this decision not by what any one had said to him, but by the atmosphere of the whole school. He became an efficient minister of the gospel.

The old New England Academy, transformed to fit a Western environment—a school of high standards educationally, and dominated by



HARRISON HALL, GIRLS' DORMITORY

best of high schools, introduce us to the aim and spirit of Franklin Academy. It is an academy with a distinctively Christian atmosphere. Born out of prayer and nurtured through prayer, it has been for thirty-nine years a dynamic in Christian character building.

A strongly religious spirit was impressed upon the school from its first term; and this has been so maintained that rarely does a student spend a year in the academy without becoming an active Christian. One young man was sent, as was afterward learned, to get him away from the influence of irreligious cowboy companions. After six weeks in the school he arose one evening in prayer meeting and said

the Christian spirit, with a remarkable faculty for sending its sons and daughters on into college—has no better example than Franklin Academy.

It is located at Franklin, Nebraska, six miles from the Kansas line, about midway between the Missouri River and Colorado. Its immediate territory is an area of about one hundred by two hundred miles in southwestern Nebraska, northwestern Kansas, and eastern Colorado. This was a part of the old "Cattle Country" and was settled by "Homesteaders" in the 70's and 80's—a semi-arid land, but now becoming prosperous through the introduction of alfalfa and winter wheat, and the application of scientific princi-

ples of agriculture and adaptation of crops.

In this field it has been very carefully estimated that there are not less than three thousand young people of high school age who must leave home to secure an education above the tenth grade.

The students of Franklin Academy have come largely from remote ranches, the prairie farms and the small villages. They are mostly of plain American stock, with red blood, ambition and a sturdy courage.

reference works for history and literature as well as a complete set of Encyclopedia Americana and numerous books of fiction.

One of the needs of Franklin is a dormitory for the boys who are now obliged to room about in the town. The boarding department for both boys and girls is in the girls' dormitory.

The academy gives full preparation for college. It has a fully credited normal course, a thorough business course and a strong depart-



A CROP FAILURE

With them always there is a small group of Scandinavians, French or Bohemians.

Franklin Academy's aim is to provide a high grade secondary education, in a home school dominated by the Christian spirit. It frankly confesses its desire to help in the production of good citizens of both the Kingdom of God and of the state.

It has three modest wooden buildings, set in a fine campus of twenty acres, apparatus to suit its needs and a fine library of 6,000 volumes, unusually well selected. Five hundred of these books were a donation from Miss Ames, of Haverhill, Massachusetts. They are very nicely bound and include some of the best

ment of music and expression.

The academy has had a total enrollment of over 5,000 (2,600 different persons); it has graduated 443; fifty-six per cent have gone on to college. It has six foreign missionaries, in Arabia, China, India and South America. Six ministers in America, Christian teachers in schools from country schools to universities from the Atlantic to the Pacific. Among its graduates are Christian physicians, nurses, bankers, journalists, engineers, farmers. Its largest service in the matter of Christian influence is not in these special groups, striking as the facts are, but in the many hundreds who in uncounted homes and communities are showing in Christian lives the



A SCHOOLHOUSE IN THE SANDHILLS

fruition of visions caught and decisions made in Franklin Academy.

Among the graduates Dr. Paul Harrison has done most notable medical work in Arabia. Dr. Harrison is the son of a Nebraska Congregational minister, and he and his sister and three brothers are all graduates of Franklin Academy.

"He is doing some of the most wonderful medical missionary work in the world. When he was in America on furlough, he proved to be the greatest man we had ever had to speak on medical missions to the student volunteers." This is the testimony of Professor Harlan P. Beach of Yale.

A boy who won first honors in a ten grade school was given a scholarship of thirty dollars. He worked his way through Franklin Academy, then through Doane College and in Yale for a master's and doctor's degree. He went to Cornell as asso-

ciate professor. New York City called him to devise an accounting system for the conservation of its many millions of expenditures. When that was done, Princeton asked him to a professor's chair.

Two brothers, sons of a widowed mother, worked their way through academy and college, became teachers in Franklin, then principals of other Christian academies in Nebraska, then went to distinguished Christian service as heads of departments in colleges in Nebraska and Oregon.

The latest word from Franklin is that a campaign is being carried on for an endowment, a building fund and a general fund. The citizens of the town have given liberally. Doane College and Franklin Academy have always been workers together, and they are together undertaking to raise \$65,000 in the year 1920, with good prospects of success.

Our religious education problems cannot be solved by an hour once a week in church school, especially when we are doing rather poor work in that hour. It means that we must look to the life-attitudes and influences in the home, to the supervision of play periods, to the character of our church-school and public-school teachers, and even to the atmosphere which obtains in the social, business and political world, if we would really master the religious education problem.



STUDENTS REGISTERING AT GYMNASIUM OF THE KANSAS STATE AGRICULTURAL COLLEGE, MANHATTAN

STUDENTS in state colleges and universities in the South and West are counted by the thousands. These great state-supported institutions have splendid buildings and equipment. They have fine teachers and courses of study, but are wholly secular in character. It is this fact which brings to light a problem—the problem of religious education. No official provision is made for the religious care or education of the throngs of young people who flock to these institutions at a most important and formative age. There are over one hundred thousand such scholars. A certain proportion of them come from Congregational homes and naturally belong under the care of the church. The different denominations are seeking to care for their own young people and the Congregationalists are

doing their part in shepherding these students. The Education Society is helping in fourteen colleges to supply pastors or student helpers. These leaders are friends to the students, guides in personal and religious matters and seek to relate them to the local church, and give them some share in its work. Their efforts are of untold value.

Our university pastors should have parish houses where these students find a homelike atmosphere. Another line of work consists in interesting students in the Bible and religious history. The religious life of the student is the chief concern of the university pastor. The workers of the different denominations so plan their work that there is carried out a very practical demonstration of interchurch work and Christian unity.

COMPARATIVE STATEMENT

RECEIPTS FOR MAY 1920		Churches Individuals	Women's Societies.	Legacies	Other Sources	TOTAL
	This year	3,294.31	3,364.70	.....	8,833.12	15,492.13
	Last year	3,428.97	2,369.57	200.00	495.00	6,483.54
	Increase	.....	995.13	.....	8,348.12	9,343.25
	Decrease	134.66	.....	200.00	.....	334.66

The CONGREGATIONALSUNDAY SCHOOL EXTENSION SOCIETY

Recent field service has included visits to the Finnish Conference at Quincy, Massachusetts, and the Larger Parish work at Star, North Carolina. The Sunday School Extension features received careful consideration and larger plans were made for the immediate future.



From now on until the end of the summer our Missionary Education Conferences, and gatherings of a similar character, will be attracting many of our own Sunday School folks, and some of our young people from mission Sunday Schools will be enrolled. At strategic points all over the land, people will gather to study God's word and study God's world. The writer recalls with increasing gladness the Lake Geneva Conference of 1919, where over one hundred Congregational young people were present at the Congregational Rally. At the close of the gathering, the representative of the Woman's Home Missionary Federation invited the young people to meet her at the missionary literature table. The response was immediate and enthusiastic. A fudge party could not have brought a more eager, intense crowd.



At this period of the year our rural Sunday School work is being stressed, and for the most part our field workers are entering into a vigorous and intelligent campaign to reach places that are absolutely destitute religiously. The regular field force will have the assistance of a number of student workers, fine young fellows from our colleges and seminaries who are eagerly facing the opportunity to advance the Christian interests of our country.



The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.



FORM OF BEQUEST

I give \$.....to The Congregational Sunday School Extension Society, organized in New York City, in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

SIXTY MILES A SUNDAY—PLUS

Some Experiences of a South Dakota Sunday School Missionary

THE missionary lives in a place called Red Owl, which really means that his family resides there, and he sees them once in a while. His parish includes an entire county, and to make the round of his appointments within a month means traveling sixty miles on Sunday, and making equally long trips during the week. Services of worship are preceded or followed by Sunday School sessions; folks are met in groups for conference, homes are visited systematically and families and individuals talked with; everywhere possible, interests religious, moral, intellectual, and social are emphasized. The life is a tremendously busy one; in the midst of it there are many joyous hours; here and there disappointment enters; sometimes apparent failure disheartens.

In the midst of such conditions the strong heroic note must be sounded, and facing his life work in these great days, Rev. John E. Evans is seeking to do his part in our great and ever-enlarging Christian program. He does not even have a faithful horse in whom to confide as he travels on, for the old way of making the parish rounds has given place to the "Ford," which though greater far in speed, is not so responsive as was its predecessor. But the messenger of good tidings travels on day after day, month after month, rejoicing that under the new conditions, more service can be rendered, and home reached more frequently.

The work of such a man cannot be tabulated. Statistics tell part of the story in sermons preached, addresses made, Sunday Schools and homes visited, for figures are very vital in missionary work. During three months this worker preached twenty-six sermons, made six addresses, attended twelve different mission Sunday Schools, and called at one hundred and thirty homes. "Such service in-

dicates the compelling power of consecration; the contagion of doing things; the stimulus of a high ideal; an insight of what our Sunday School Extension work is doing for our boys and girls. Read the real facts of life into such a program. The schools are small; the churches only in their beginnings; but lives are in evidence, and such work makes living great. The worker's ideal is, "Not to be ministered unto, but to minister." Some of his people are refined and educated, sharing with others a common lot in a new country. Unitedly minister and people endeavor to keep in touch with all living in the great community around, making them feel as much as possible, that everyone belongs to the church and that everyone has a part in its mission.

Reviewing briefly ten years of missionary service, this missionary pastor of the Red Owl Larger Parish says "We try to make people feel they belong to us; then we have accomplished something. During ten years of service, the pleasure of little children and the gratitude of parents has meant much to us. We appreciate, too, what the East is doing for the frontier work of the West. We are enjoying our car. Those who provided it little know how they have lightened our burden, even though there is trouble at times with the carburetor, or because of too much oil, or dirty spark plugs, the machine doesn't 'hit right.' Then, perhaps so that the missionary shall not have too much of a good time, or else to prevent him from brooding over his difficulties, he finds he is running on a flat tire. But when all is in running order once more, adverse experiences are forgotten, and he rejoices in the knowledge that he is sharing in the wonderful heritage of those who are 'workers together with God.'"

WHERE STRONG FORCES MEET

OUR Sunday School Extension work in the Southland represents a strong force needing cultivation and calling for definite action. Part of our large and growing program is directed by Rev. J. P. O'Brien, D. D., who with the background of a splendid training, and with many years of successful work behind, is accomplishing splendid results. In outlining the work in his district, Dean O'Brien calls for a definite forward movement, urging increased membership and attendance. The learning of some special truth each Sunday is emphasized also. In schools where the Missionary Efficiency Chart is used, its importance is kept to the front, and where this form of interest is lacking, its message and helpfulness is urged. Then to these features is added the effort to secure in each school, however small in numbers, some one who will agree to make a study of church and mission school work, and help

to enlarge and improve that school.

In working the plan, constant visitation is kept in the forefront of the program generally. Inspirational work is done in connection with the services of church worship; Sunday School ideals and working plans are dealt with concretely in the Sunday School sessions and at group conferences. The aim is to quicken the entire church and community life.

The plan in action was seen during a brief itinerary of seven days, which included the visitation of three places. In addition to a considerable amount of personal work, ten gatherings were held; all vitally entering into the Sunday School interests. The response was remarkable. Each organization entered heartily into the fourfold program presented; campaigns for increased numbers were instituted, Bible Study plans outlined, life service ideals held up, the latter bringing immediate results in one community.



HAPPY HOLLOW AND OTHER EXPERIENCES

By Rev. D. J. Perrin, South Dakota.

ONE of the hardest trips of the winter of 1919-1920, was experienced in going out from Murdo on a thirty-mile trip by stage to White River. The automobile broke down when we had gone just eight miles. The thermometer was below zero, and a sharp northwest wind was blowing. No house was in sight, and the passengers had to wait two hours, doing the best they could to keep hands and feet and faces from freezing, while the stage driver went back to town for his truck. The remaining twenty-two miles of the journey were made in the rear of the truck, sitting on and among numerous mail sacks.

At White River we found church and Sunday School work closed on account of sickness. By means of a friendly lift on the part of a generous owner of a Ford, we were at

"Happy Hollow" for the afternoon. Here, after a period of difficulty, a new spirit of goodwill and co-operation prevailed, and the name of the place was appropriate. As we rode away after the services of the afternoon, we felt the real and practical value of the Christian church to the individual and to the community as a whole.

The next morning we traveled by stage to Carter. Here the field worker of the Home Missionary and Sunday School Extension Societies, again turned architect. At the service in the evening, plans were presented and adopted. The next day stone was hauled and a sand pit inspected. Everyone responded with enthusiasm, and soon the new vision will result in a fine church plant and a constantly enlarging work for the Kingdom.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE WAY OUT

WE have read with much interest the Ninety-Fifth Annual Report of The American Tract Society, under the above title. It was written by Rev. Judson Swift, D. D., the honored and beloved General Secretary of the Society.

We venture to quote the first three paragraphs of the report:

"The world has had a year of effort and experience in after-war reconstruction. Tremendous things have been proposed and undertaken. Nothing small or limited has been at any time or anywhere admissible. Unless you could report a World Vision and a World Grasp and faith for a World Victory you were not interesting. Tens, hundreds and thousands are figures and totals wholly insufficient as our register numbers are running into the millions and billions. Challenge after challenge has been issued as to what ought to be done and how to do it.

There is, however, but one problem. It is the eternal human problem. There is but one objective, it is the human objective, namely: the transformation of the individual man with his fullness of human nature into the Christly Nature and Life. Institutions of every kind and nature whatsoever are but instruments. Organizations, whether religious, benevolent or humanitarian, exist to mould and fashion human lives for companionship with God. This is the one and only purpose. There is but one way out. It is the Christ way.

Our civilization has been for more than a generation and continues to be utilitarian and materialistic. The emphasis all along has been at the wrong place. The individual must be reached and every human life coupled or linked with God as revealed in the Lord Jesus Christ. No amount of education or socialistic plans and effort will meet the situation. Each individual must be brought into personal contact with the life of our Saviour. World-wide results can only be realized through the reaching and conversion of human units to Christ in all lands.

We are calling attention to this vital statement, because it is the true and hopeful way out of the confusion of these times. We cannot at once cure the unrest and warfare of the world. We must bring to the units, the individuals, the spirit and mind of Christ. Then the community, the state and the world can be saved.

It is the reaching of the individual which is the special and distinguishing work of the gospel minister. Their influence upon the man, and thus upon men, is the largest hope of the world today. This is why they must be sustained and their old age safe guarded. The men who have grown old in this kind of service and who are still bringing forth fruit in old age, enjoy, increasingly in all denominational activities, the thought, care and love of all the churches. Let us not forget the men who not only show, but lead the way out.

CLOTHING

IN the last issue of the magazine, we announced that we could no longer receive clothing at

the office to be distributed to the aged ministers and their families.

This announcement has brought

regret to many a person who, in these difficult times, has found great relief and help from the clothing packages sent out from the office. We are trying to make an arrangement whereby this phase of the work can be renewed, and we will make further announcement about it a little later. Meanwhile, it is our purpose to continue, and if possible, enlarge the work of assigning applications to the women's organizations in the churches, who send directly to the applicants boxes or barrels of clothing and other essential articles.

A good many women's societies have sent out such boxes for the Board of Ministerial Relief in the past years, and desire to continue

the work. We have received special help through the Woman's Home Missionary Association of Massachusetts and Rhode Island and through the Woman's Home Missionary Federation.

We are sending blank applications to the families on the Board's roll this month, and will have these applications for distribution to women's societies by the first of September, or earlier. We shall be glad to correspond with any of the women's societies which would help in this beneficent work.

May we again call the attention of all our friends to our new address in New York City—375 Lexington Avenue?

THEIR OWN TESTIMONY

A MINISTER who, during his active years had always been a warm friend of the cause of Ministerial Relief, writes, "How glad I am now that I made those annual appeals for Ministerial Relief from my pulpit, before the Conference and the Local Associations so many times, and urged its claims." We wish that other pastors could realize in their active years of service what a comfort it may be to them when they are retired, to reflect that when they could, they kept before their people the claims of the aged minister. "I do not know what I should do were it not for the kindness and generosity of our National Board of Relief. With physical strength waning, constant care of

attendant more pressing than ever, and everything you need for comfort soaring, I wonder what the end will be."

From the widow of a minister who is seventy-five years old:

"I wish I could write something that would express to the kind donors the thanks for this aid which I feel, but can not find words to describe."

From a minister who is eighty-three:

"We were rejoiced beyond measure upon receipt of the check. We find it difficult to express our gratitude and appreciation. It will help in so many things; for example, to buy coal, to pay for groceries, to purchase a few greatly needed dishes for the table."

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the Five Months, ending May 31st, 1920

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919.....	9,000.87	1,425.49	731.06	689.01	4,618.12	1,085.11	32,294.94	49,844.73
1921.....	10,019.03	626.98	623.36	1,934.91	2,500.29	1,396.68	25,962.66	43,063.91
Increase	1,018.16	.....	.....	1,245.90	.....	311.39	.....	.....
Decrease	.....	798.51	107.70	.....	2,117.83	.....	6,332.28	6,780.87

Note—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the five months ending May 31st, 1920, \$10,753.21.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

ANNUAL MEETING

THE 1920 Annual Meeting of the Federation will be held at Center Church, Hartford, Connecticut, on October 14th and 15th. There will be an Open Conference of the Executive Committee and delegates on the afternoon of October 14th, followed by a dinner, an evening session, and sessions during the morning and afternoon of the following day. Each Union is entitled to representation by its president and seven accredited delegates. Credential cards will be mailed to Union Presidents by August 1st. Entertainment consisting of lodging and breakfast will be provided by the Hartford ladies. Names of those desiring entertainment should be sent to the Federation office not later than October 1st, earlier if possible. Fuller notice as to the details of the program will be given later.

TOPIC FOR SEPTEMBER, 1920

*Congregational Woman's Home Missionary
Federation*

ENLISTMENT FOR SERVICE

*Women enlisted to fight for a Christian
America*

Read, audience standing, hymn, "Soldiers of Christ arise."

Sing, still standing, hymn, "My soul be on thy guard."

Scripture, Ephesians 6:10-19.

Prayer, Book of Common Prayer, Evening Prayer, "A Prayer for all Conditions of Men" and "A General Thanksgiving."

Sing or repeat verse 2 in hymn "A charge to keep I have."

1. The Organization

- a. The relation of the Federation to denominational home missions.

Describe briefly the fields of work of the six homeland societies and explain share which the Federation undertakes. Year Book, pages 3 and 14.

- b. The relation of the Federation to interdenominational agencies.

Describe the Council of Women for Home Missions, and the Interdenominational Conferences. Year Book, pages 2 and 3, Facts and Figures, Council of Women Report.

- c. The relation of the Federation to the State Union.

Describe the organization of the Federation. Year Book, pages 1, 2, and 5. Facts and Figures.

Describe the ideal organization of the State Union. See extracts from the *Federation Bulletin* for June.

- d. The relation of the State Union to the church auxiliary.

Describe organization of Woman's Home Missionary Societies Year Book, page 4.

2. The Purpose of this Organization.

- a. Aims of the Federation. Year Book, pages 3, 4, 5.

- b. The demand for constructive effort. Year Book, pages 7-14.

- c. The enrollment of our youth. Describe Reconstruction Units. Year Book, page 15, "Working Directions for Reconstruction Units."

- d. The education of the whole church: Mission Study Books. See flier. Mission Conferences. To which one can you send a delegate?

Mission Institutes: See American Missionary for July, 1920.

The Church School of Missions. See leaflet.

Leader repeat: "Let us get into line and march in step and carry our banner high unfurled, 'Save America to Save the World.'"

All sing, "Fling out the banner."

MISSIONARY INSTITUTES

ONE of the things which is most manifest in all the organizations of our women for missionary work is the need of trained and able leaders and it is evident that something must be done to develop powers which are latent and encourage timid souls to show forth the gifts which are in them. We are therefore urging Institutes for the training of women to take the leadership of missionary societies, mission study classes and young people's organizations.

Let us tell you of a plan tried in Connecticut. Two Institutes were held simultaneously in Hartford and in New Haven, in early November, at the Hartford Theological Seminary and the Yale Divinity School. The professors of these institutions generously gave their services as well as the use of the buildings. Notices were sent to all denominations and to every Congregational Auxiliary in the state, asking that each church send at least one delegate to either Institute. The plan was to hold a three days' session and to have the study book for home and foreign missions taught by able leaders to those who would expect to lead classes in the home church. Then there were classes in methods, in denominational problems, on young people's organization and for officers. Much was made of the devotional service, not only for the inspiration of those in attendance, but for their guidance in so important a field. Each evening there was a strong address. Every one who attended either Institute felt that it was a movement worth perpetuating and developing and Connecticut sincerely commends the plan to other states.

PROGRAM TOPICS, 1921

- Theme—*The Challenge of the Survey*
 January—The Imperative Task
 Home Missionary Society
 February—The Supreme Need
 American Missionary Association
 March—Community Leaders of the Future
 Education Society
 April—Easter Praise Service
 May—Builders of the Community
 Ministerial Relief
 June—The Church School in the Community
 Sunday School Society
 July—The Church Serving the Community
 Home Missionary Society
 September—The Church Woman in her Community
 Woman's Home Missionary Federation
 October—The Service of Christian Buildings
 Church Building Society
 November—The Service of the Christian School
 American Missionary Association
 December—Training Christian Women for Service

"SUMMER"

- SUMMER days are here and missionary summer conferences and camps claim attention.
 SUMMER piazzas are good places for missionary reading and propaganda.
 SUMMER time is good for picnic missionary rallies, with informal discussion of plans and methods.
 SUMMER afternoons in a hammock offer opportunities to think out schemes for the winter's work.
 SUMMER trips in your car can reach the women of other churches.



SCHAUFFLER FUND, JUNE 1, 1920
 \$121,946.23

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

MISSIONARY EDUCATION 1920 - 1921

For Adults:

"The Church and the Community." Ralph E. Diffendorfer, Director of Home Missions Survey, Interchurch World Movement. The six chapters in this book, discussing such vital themes as Economic Factors, Cooperation, and Homes and Housing, will stimulate thoughtful discussion in our older Young Women's Societies if used as the basis for programs, or, better still, in a study class. The book is very readable for individuals who cannot be in a group meeting. Cloth, 75 cents; paper, 50 cents, postpaid. Suggestions to Leaders of Study Classes, 15 cents. Supplement for Programs, 15 cents.

"A Better World," Tyler Dennett. Cloth, \$1.50; paper, 75 cents, postpaid. Mr. Dennett outlines the task of Christianity following the Great War under such challenging chapter headings as Christianity, Democracy, Internationalism and The New Patriotism. Suggestions to Leaders, 15 cents.

For the Young People:

"Serving the Neighborhood," Ralph A. Felton, is a book replete with practical suggestions for the church's attitude toward home-making as a Christian calling, toward health, toward neighborliness and kindred topics. The six chapters are profusely illustrated. Cloth, 75 cents; paper, 50 cents, postpaid. Suggestions to Leaders, 15 cents.

For Intermediates:

"Frank Higgins, Trail Blazer." Thomas D. Whittles presents an unusual story of the unusual career of a missionary whose parish was in the

pinus among the lumbermen. Fully illustrated. Cloth, 75 cents; paper, 50 cents.

For Juniors:

"Mr. Friend-o'-Man," Jay T. Stocking, is a captivating story in which Query Queer and the Wise and Wonder Man discuss the City of Is-To-Be. Illustrated. Cloth, 60 cents, paper, 40 cents, postpaid. Leaders' Manual, 15 cents.

The Model City is an ingenious entertainment for constructive work for children. It is a paper model of a city, to be cut out and colored by the children. Price, 60 cents.

Picture Sheets, Children of the City, contain excellent pictures with suitable explanations in a sixteen-page folder, ready to cut out and mount. Price, 25 cents, postpaid.

For Primary Age:

Primary Picture Stories, six pictures and stories of the work of our own mission boards. Price, 25 cents.

Children of the Community Picture Stories; six bright little stories each illustrated by a good picture. Price, 50 cents.

Mayflower Programs, Jeanette E. Perkins and Frances W. Danielson, is a weekday course of twenty-six programs in world friendship. It includes stories, hand work, songs, games. Tentative price, \$2.

NOTICE—Beginning September 1, the following changes will be made in the subscription rates for the "Here and There Stories;" single subscriptions, twenty-five cents; clubs of ten, twenty cents each; clubs of twenty-five, fifteen cents each; clubs of one hundred, ten cents each.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for May, 1920

The Daniel Hand Educational Fund for Colored People

Income for May from Investments	\$ 3,401.52
Previously acknowledged	43,889.82
	<hr/> \$47,291.34

Current Receipts

EASTERN DISTRICT

MAINE—\$409.98.

Bangor: All Souls Ch., Jr. Auxiliary, 35. Forest Avenue S. S., 2. **Burlington:** Ch., 5. **Cumberland Center:** Ch., 20. **Gorham:** Mrs. R. T. H., goods for Brewer Normal School. **Harpwell Center:** Ch., bbl. goods for Athens Ala. **Orland:** Ch., 30. **Skowhegan:** Island Avenue Ch., 21. **Stonington:** Ch., 1. **Turner:** S. S. Class, for Thomasville, Ga., 10. **York Harbor:** Ch., for Saluda Seminary, 4.

The Congregational Conference & H. M. Soc. of Maine, by George F. Cary, Treasurer, \$46.54.

Woman's Home Missionary of Maine, by Mrs. C. E. Leach, Treasurer, \$235.45.

NEW HAMPSHIRE—\$603.24.

Acworth: Ch., 7.43. **Bartlett:** Ch., 8.78. **Candia:** Ch., 20. **Concord:** South Ch., goods for Brewer Normal School; Mrs. W. H. McF., goods for Brewer Normal School; **Derry:** E. L. N., for Straight College, 1. **East Derry:** First Ch., 3.25. **Enfield:** Ch., 3.22. **Francetown:** Ch., 12. **Hanover:** F. L. C., for Straight College, 5. **Kings-ton:** Ch., 10. **Pittsfield:** H. L. H., for Straight College, 2. **Rindge:** D. A. M. Jr., for Straight College, 1. **South Barnstead:** Ch., 3.37. **Temple:** Ch., 8.91. **Winchester:** First S. S. 1; C. A. F., for Straight College, 1.

The New Hampshire Female Cent Institution & Home Missionary Union, Miss Annie A. McFarland, Treas., \$515.28.

VERMONT—\$790.96.

Benson: Ch., 3.50. **East Poultney:** J. G. W., 10. **Hyde Park:** Second Ch., 8. **Lyn-donville:** Ch., 10. **North Bennington:** Ch., 10.03. **North Pomfret:** Ch., 11. **Pittsford:** S. S., 3.63. **St. Johnsbury:** Carry-on Society, for Saluda, N. C., S. A., 5.

Congregational Woman's Home Missionary Union of Vermont, Mrs. Max L. Powell, Treasurer, \$728.80. W. H. M. U. of Vermont, for S. A. at Dorchester Academy, 1. Total, \$729.80.

MASSACHUSETTS—\$4,862.85.

(Donations 3,623.86, Legacies 1,238.99)
Amherst: Hope Ch., 7; A. C. M., for Straight College, 1; South Ch., 22.50. **Attleboro:** E. D. H., for Straight College, 10. **Balleräville:** Union Ch., 29.09; S. T. B., 4.15. **Beverly:** Immanuel Ch. S. S., Lincoln Memorial, 1.32. **Billerica:** Ch., 8.64. **Boston:** Union Ch., bbl. goods for Marion, Ala.; I. F. C., for Straight College, 2; A. I. C., for Straight College, 2; E. I. R., for Straight College, 2.50; H. J. Keith Co., for Talladega College, 50; H.

F., 100; Miss S. B. F., for Thomasville, Ga., 15; Emeline Cushing Fund for Talladega College, 50. **Brighton:** Ch., 21.29. **Brockton:** South Ch., W. M. Soc., for free beds in Ryder Memorial Hospital, 25. **Brookline:** A. C. F., for Straight College, 2. **Cambridge:** First S. S., for S. A., at Pleasant Hill, Tenn., 15; North Ch., 97.50; A. H. B., for Straight College, 5; R. M. T., for Straight College, 1. **Chester:** C. F. P., for Straight College, 5. **Chicopee:** First Ch. & S. S., 22. **Concord:** E. H. C., for Straight College, 5. **Conway:** A. P. B., for Straight College, 2. **Dedham:** First S. S., 8.57. **Dorchester:** Pilgrim Ch. S. S., for Chandler School, 10. **Dover:** Ch., 9. **Dunstable:** Evangelical Ch., 20.25. **East-hampton:** S. F. B., for Straight College, 6; S. N. M., for Straight College, 1. **Everett:** First Ch., 29.55. **Fitchburg:** F. F., for Straight College, 5; F. H. L., for Straight College, 2. **Gardner:** S. S., 15. **Granby:** Ch., 5.39. **Great Barrington:** F. A. C., for Straight College, 1; M. A. H., for Straight College, 2. **Greenfield:** E. F., for Straight College, 1. **Hamilton:** S. S., for Piedmont College, 14.64. **Harvard:** L. H., for Straight College, 1. **Heath:** Union Evangelical Ch., 18. **Hyde Park:** First Ch., 48. **Interlaken:** Ch., 11.50. **Jamaica Plain:** Central Ch., 100. **Lawrence:** A. W. B., for Straight College, 2. **Lexington:** Hancock Ch., Woman's Association 30 (15 of which for hospital at Humacao, and 15 for Day Nursery at Santurce, P. R.). **Lowell:** Highland Ch., 1; "A Friend," 75. **Marion:** John Fitcher Fund, 40.39. **Medway:** Village S. S., 1.50. **Methuen:** First Ch., 43.45. **Middleton:** Ch., 4. **Montague:** First Ch., 10.41. **New Bedford:** North Ch., Round the World Club, for Marion, Ala., 10. **New Braintree:** Ch., 3.30. **New Salem:** Ch., 5.50; Ch., Lincoln Memorial, 1. **Newton:** M. C. K., for Straight College, 2. **Newtonville:** Central Ch., 140. **Northampton:** A. A. F., for Straight College, 2; C. H. G., for Straight College, 5; Edwards Ch., 105; Hampshire Alliance, 11.50; H. L. M., for Straight College, 2; P. R. D., for Straight College, 1. **North Brookfield:** First Ch., 21. **Pittsfield:** C. S., for Talladega College, 5. E. H. R., for Talladega College, 5; H. C. V., for Straight College, 25; M. M. M., for Straight College, 1. **Raynham:** North Church, 7. **Reading:** First Ch., 45.62; "A Friend," 1.50. **Somerset:** Ch., 4.22. **South Boston:** Phillips Ch., 50. **Spencer:** First Ch., 112.55. **Springfield:** B. A. F. A. for Straight College, 5; F. E. T. de B. for Straight College, 1. **Stoughton:** First Ch., S. S., Inter. & Sr. Depts., for Negro work, 10; First Ch., S. S., Primary Dept. for Alaska Mission, 10. **Town-**

send: Ch., 1.65. **Waban:** Unino Ch., 40. **Wakefield:** Ch., 84.73; S. S., 32. **Walpole:** S. S., 8. **Waltham:** First Ch., World Outlook Club, 10. **West Newburyport:** Miss M. A. R., for Straight College, 5. **West Newton:** W. C. W., for Gloucester School, 10. **Westport:** Pacific Union Ch. S. S., 7. **Williamstown:** W. J. C., for Straight College, 1. **Winchester:** First Ch., 123.75; Second S. S., 2. **Worcester:** Bethany Ch., 5. "A Massachusetts Friend," by Miss D. E. E., large wall clock, for Brewer Normal School.

Woman's Home Missionary Association of Mass. & R. I. Mrs. Amos Lawrence Hatheway, Treasurer, \$335.

Woman's Home Missionary Association of Mass. & R. I. Mrs. Amos Lawrence Hatheway, Treasurer, for salaries \$335.

Legacies

Newburyport: Charles H. Coffin, 100.50. **Plymouth:** Amasa Holmes, 126.96. **Royalston:** Phineas S. Newton, 666.67. **Watertown:** Jeannette T. Kimball, 135.24. **West Brookfield:** Jonathan E. Porter, 9.62. **Worcester:** Eliza L. Barnard, 200.

RHODE ISLAND—\$105.48.

Barrington: Ch., 49.60. **Pawtucket:** Central Falls Ch., 38.06. **Providence:** Central Ch., Portuguese Mission S. S., 2.82; W. P. F., for Straight College, 5; A. W. C., for Talladega College, 10.

CENTRAL DISTRICT

CONNECTICUT—\$2,939.85.

(Donations 1,582.02, Legacies 1,357.83) **Bridgeport:** Black Rock S. S., 10.50; United Ch., 162.48; United Ch., goods for Talladega College, and Brewer Normal School. **Burlington:** S. S., 11. **East Canaan:** L. A. Soc., for Thomasville, Ga., 3. **East Hartford:** First S. S., 14.50. **Dayville:** Ch., 15. **Fairfield:** Ch., "Comrades in Service, 20 for Saluda Seminary. **Farmington:** Mrs. Q. B., 17 (of which 5 for Saluda, N. C.; 5 for McIntosh, Ga., and 7 for free beds in Humacao Hospital.) **Gilead:** Ch., 30. **Griswoldville:** S. S., for Pleasant Hill 8. **Hartford:** C. W. W., for Talladega College, 10; H. S. H., for Straight College, 5; J. V. A., for Straight College, 5; L. C. G., for Straight College, 5; W. F. G., for Talladega College, 10; W. W. J., for Talladega College, 10. **Middlefield:** Ch., 4.56. **Middletown:** First S. S., for Talladega College, 24.78. **Milford:** D. A. C., for Talladega College, 3. **New Britain:** A. S. C., for Talladega College, 5. **New Fairfield:** Ch., 5. **New Haven:** First Ch., 223; S. L. B., 100; H. W. F., 100 for Talladega College. **Norwalk:** Park Ch., W. M. Soc. for Thomasville, Ga., 5. **Norwich:** Mrs. H. H. O., for Talladega College, 100; M. L. S., for Talladega College, 125. **Plainville:** Ch., 33.09. **Salisbury:** Ch., 2.81. **Suffield:** Ch., 98. **Talcottville:** Mrs. J. G. T., box goods for Marion, Ala. **Thomaston:** First Ch., 15.20. **Wallington:** J. H. B., for Straight College, 5. **Watertown:** First S. S., 3.30; J. B. W., for Tougalo College, 20; Mrs. K. B. W., for Chandler School, 2. **West Hartford:** Jr. C. E. Soc., for American Highlanders, 10. **Willimantic:** First Ch., 32.95. **Winsted:** D. O. H., for Straight College, 2; Monroe Hart & Sons, for Straight College, 3. **Woodstock:** First Ch., 22.85.

Woman's Congregational Home Missionary Union of Connecticut, Mrs. J. F. Ferguson, Treasurer, 300.

Legacies

Ellington: Edwin Talcott, 740.30 (reserve legacy 426.66), 313.64. **Hartford:** J. L. Blanchard, 1,048.10 (reserve legacy 633.34) 414.76. **Berlin:** Julia Hovey, 69.44. **Simsbury:** Wm. C. Mather, 1,159.99 (reserve legacy 600) 559.99.

NEW YORK—\$6,149.56.

(Donations 4,122.82, Legacies 2,026.74)

Albany: Miss E. S. S., 40. **Aquebogue:** Ch., 10.61. **Binghamton:** Mrs. J. C., for Talladega College, 1. **Brooklyn:** Central Ch., 659.91; Clinton Ave. Ch., box goods for Marion, Ala.; Mapleton Park Ch., 10; Mrs. E. C. S., for Talladega College, 25; Mrs. M. B. S., for Talladega College, 100; M. A. W., for Talladega College, 10. **Briarcliff:** S. S., 5.20. **Buffalo:** Pilgrim Ch., 20.55; W. H. C., for Tougalo College, 300. **Canandaigua:** Ladies Soc., for Tougalo College, 2. **Carthage:** Ch., bbl. goods for Ahens, Ala. **Chenango Forks:** S. S., 96c. **Churchville:** S. S., 6. **Corning:** Miss S. G. C., for Marion, Ala., 10. **De Ruyter:** Ch., 10.80. **East Bloomfield:** C. E. Soc., 5 for Ryder Memorial Hospital. **Gloversville:** C. F. K., for S. A., at Talladega College, 12. **Hamilton:** Second Ch., 7.50. **Homer:** E. F. P., for Talladega College, 20; E. G. R., for Piedmont College, 250. **Honeoye:** Burns S. S. Class, 3.90. **Middletown:** North St. S. S., for nurse's salary at Ryder Memorial Hospital, 5. **Mount Vernon:** First Ch., 35. **New Haven:** Ch., 9.48. **New York:** W. A. A., for Talladega College, 75; C. DeF., for Talladega College, 1; C. G., for Straight College, 1; I. P. F., for Straight College, 1; E. S. H., for Talladega College, 175; Mrs. W. R., two packages magazines, etc., for Marion, Ala.; J. P. W., for Thomasville, Ga., 200; Miss F., for Thomasville, Ga., 10; "A Friend," large rocking chair for Greenwood, S. C. **Norwood:** Ch., 4.20. **Oriskany Falls:** W. M. Soc., bbl. goods for Talladega College. **Rochester:** King's Daughters, bbl. goods for Talladega College; South Ch., L. A. Soc., package goods for Marion, Ala. **Schenectady:** Pilgrim Ch., 18. **Sherburne:** S. S., 22.69; Mrs. I. R. D., post cards, for Lincoln Academy. **Skaneateles:** S. C. T., 24.50. **Syracuse:** Mrs. W. B. McE., for Marion, Ala., 5. **Utica:** Bethesda, Ch., 12.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treasurer, 1,013.52.

New York: Phelps Stokes Fund, for Interracial Work, 1,000.

Legacy

Binghamton: E. M. Noyes, \$2,026.74.

NEW JERSEY—\$443.57.

Chatham: C. E. Soc., 10 (5 of which for Dorchester Academy and 5 for Humacao Hospital.) **East Orange:** L. M. G., for Straight College, 2. **Glen Ridge:** A. J. L., for Straight College, 5. **Nutley:** Saluda Circle, for Saluda Seminary, 12. **Montclair:** First Ch., Woman's Guild, box goods for Talladega College. **Newark:** First Jubel Memorial S. S., 8. **Upper Montclair:** Woman's Guild in Christian Union Ch., for beds at Ryder Memorial Hospital, 30.

Woman's Home Missionary Union of the New Jersey Association, Mrs. Willard E. Buell, Treasurer, \$376.57.

PENNSYLVANIA—\$39.70.

Plymouth: Pilgrim Ch., 29.70. **Ridgway:** Mrs. C. W. W., 19.

DISTRICT OF COLUMBIA—\$16.50.

Washington: D. A. R., for Pleasant Hill, Tenn., 5.

Through the Woman's Home Missionary Union of the New Jersey Association by Mrs. Willard E. Buell, Treasurer, 11.50.

DELAWARE—\$1.00.

Harrington: Ch., 1.

OHIO—\$760.44.

Akron: C. W. S., for Talladega College, 100; Mrs. C. L. W., for Tougalo College, 5. **Austintburg:** Miss M. L. H.,

two bibles for Brewer Normal School. **Cleveland:** First Ch., 16.64; Nottingham Ch., goods for Talladega College; Pilgrim Ch., S. S., Lincoln Memorial, 20; St. John's Ch., Mitylene S. S., for Marion, Ala., 15; F. S. C., for Talladega College, 10; I. J., for Tougaloo College, 10; Mrs. O. L., for Marion, Ala., 4; S. H. P., for Talladega College, 50; Mt. Zion Ch., for Talladega College, 16.40. **Columbus:** Plymouth Ch., Women's Society, goods for Talladega College; D. C. E., for Talladega College, 1; Miss M. L., for Talladega College, 5. **Cuyahoga Falls:** Missionary Soc., goods for Talladega College. **Elyria:** First Ch., 57.76; Senior C. E. Soc. of First Ch., 25 for nurse's salary, Ryder Memorial Hospital; J. M., for Talladega College, 10. **Greenville:** S. S. Class, package goods for Talladega College. **Lexington:** Ch., 59. **Madison:** Ch., goods for Stone Hall, Talladega College. **Mansfield:** First Ch., goods for Talladega College. **Oberlin:** First Ch., goods for Talladega College; C. M. P., for Straight College, 2; E. I. B., for Straight College, 5; S. R. W., for Straight College, 5. **Ridgeville:** Ch., goods for Stone Hall, Talladega College. **South Newbury:** S. S., Lincoln Memorial, 4.07.

Through the Congregational Conference of Ohio, by Rev. J. G. Fraser, treasurer, \$348.57.

MICHIGAN—\$2162.58.

(Donations 573.25, Legacy 1,583.33)

Almont: W. H. M. Soc., box and bbl. goods for Athens Ala. **Detroit:** First Ch., Woman's Assoc., 25. **Hudson:** "Friends," for Tougaloo College, 250. **Lansing:** Mayflower S. S., for S. A., Talladega College, 8. **Oakwood:** S. S., Lincoln Memorial, 15. **Osseo:** Miss H., for Athens, Ala., 2.50. **Sarasac:** Mrs. L. C. F., two boxes goods for Marion, Ala.

Michigan Congregational Conference, by L. P. Haight, Treasurer, 213.50.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treasurer, \$65.25.

Legacy

Ann Arbor: Anna E. Sears, 1,583.33.

WESTERN DISTRICT

ILLINOIS—\$1,268.04

(Donations 999.70, Legacy 268.34)

Aurora: First Ch., goods for Talladega College; New England Ch., 22.39; New England S. S., 12.25; Mrs. W. S. M., for Talladega College, 7. **Blue Island:** First S. S., 4. **Bowen:** Ch., 18. **Campaign:** S. S., 4.74. **Chicago:** **Bryn Mawr:** Community Ch., 36.20; Miss J. H. W., hospital supplies for Talladega College; F. H. T., for Elbowoods, No. Dak., 100; M. E. A., bbl. goods for Athens, Ala., "A Friend," for Talladega College, 25. **Crystal Lake:** Ch., 2.61. **East St. Louis:** Plymouth Ch., 11; S. S., 2. **Evanston:** First Ch., 100. **Galesburg:** Central Ch., Covenant Daughters, for Lincoln Academy, 2.70; Central Ch., goods for Moorhead, Miss. **Galva:** L. M. Soc., goods for Moorhead, Miss. **Granville:** "Friend," box goods for Athens, Ala. **Highland:** S. S., 6. **Kewanee:** Ch., 7.82. **Lombard:** S. S., 5.04. **Lyonsville:** Ch., 26. **Paxton:** Mrs. J. B. S., box goods for Marion, Ala. **Peoria:** Union Ch., 5. **Roberts:** Ch., 2.62. **Sterling:** First Ch., 6. **Wayne:** Ch., 35. **Wilmette:** First Ch., 46.75. **Wyanet:** Rev. W. M. Britt, for Piedmont College, 25.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, \$486.58.

Legacy

Earlville: Jacob A. Dupee, 525. (reserve legacy, 256.66), 268.34.

IOWA—\$594.82.

Alden: Woman's Missionary Union, box goods for Talladega College. **Cedar Rapids:** Messrs. Clark & Clark, for Talladega College, 5. **Clinton:** Miss B., Hospital Supplies for Talladega. **Cromwell:** Missionary Soc., package goods for Hospital, Talladega College. **Grand View:** Ch., goods for Talladega, Ala. **Iowa City:** Mrs. T. S. R., for Talladega College, 5; Mrs. O. H. B., Hospital Supplies for Talladega. **Iowa Falls:** Mrs. P., Hospital Supplies for Talladega. **Marion:** Miss A. D., goods for Talladega College. **Tabor:** Woman's Missionary Union, box goods for Talladega College.

Through The Congregational Conference of Iowa, by S. J. Pooley, Treasurer. From Churches and S. S., 265.42; from W. H. M. U. of Iowa, \$319.40.

WISCONSIN—\$385.28.

Beloit: Mrs. P. C. C., for Saluda Seminary, 12. **Medford:** Ch., 3.50. **Menasha:** Ch., 18. **River Falls:** Mrs. L., box goods for Marion, Ala.

Through the Wisconsin Congregational Conference, L. L. Olds, Treasurer, \$238.43.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treasurer, 113.35.

MINNESOTA—\$234.70.

Minneapolis: J. C. S., for Straight College, 10; Linden Hills Missionary Soc., goods for Marion, Ala. **St. Paul:** Women of Plymouth Ch., Hospital Supplies and 1.75 for Ryder Memorial Hospital. **St. Paul:** F. W. S., for Straight College, 10.

Through the Congregational Conference of Minnesota, by J. M. McBride, Treasurer, \$226.51.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treasurer, \$86.44.

MISSOURI—\$311.77.

(Donations 146.59, Legacy 665.18)

Kansas City: A. T. S., for Talladega College, 10. **St. Louis:** Fountain Park Ch., 9; F. A. H., for Straight College, 2.

Congregational Conference of Missouri, by P. A. Griswold, Treasurer, \$125.59.

Legacy

Jackson County: H. W. Perrigo, 1,995.52 (reserve legacy 1,330.34), 665.18. **KANSAS—\$249.37.**

Emporia: First Ch., 72. **Fairview:** W. H. M. Soc., goods for Wilcox Academy. **Ford:** C. E. Soc., for Scholarship at Dorchester Academy, 25. **McPherson:** First Ch., 55. **Newton:** F. L. A., for Straight College, 5. **St. Marys:** Ch., 4. **Sabetha:** First Ch., 57. **Sedgewick:** W. H. M. Soc., goods for Wilcox Academy. **Stockton:** S. S., 2. **Topeka:** First Ch., 16.30; Seabrook Ch., 7. **Valley Falls:** Federated S. S., 5.85.

NEBRASKA—\$161.00.

Bertrand: Ch., 5. **Fairmont:** Ch., 28.50. **Hallam:** German S. S., 5; Miss M. E. H., 25c. **Madison:** Miss N. S., for Marion, Ala., 2. **Madrid:** Ch., 3. **Norfolk:** First Ch., 99.25. **Omaha:** Plymouth Ch., 18.

NORTH DAKOTA—\$71.63.

Fargo: First S. S., 8.38. **New Rockford:** S. S., Ladies Bible Class, for Fort Berthold Mission, 28.65.

The Congregational Conference of North Dakota, by Bertha C. Stickney, \$34.60.

SOUTH DAKOTA—

Huron: W. M. Soc., Hospital Supplies, for Talladega College.

MONTANA—\$16.60.

Livingston: First Ch., Live Wire Club, for Crow Agency, 10.

COLORADO—\$25.00.

Colorado Springs: D. A. R., for Saluda Seminary, 25.

OKLAHOMA—\$10.42.

Weatherford: German Ch., 10.42.

PACIFIC DISTRICT**CALIFORNIA (Northern)**—\$1,126.39.

(Donations 293.06, Legacy 833.33)

Benicia: Ch., 89c. Berkeley: Bethany, 2.16; North, 37.37. Ceres: First, 1.78. Eureka: 2.26. Grass Valley: 1.80. Guerneville: 6.69. Lodi: First, 43.20. Martinez: 4.77. Mill Valley: 5.74. Oakland: First Ch., 40; Fruitvale Ave., 6.47; Pilgrim, 5.91. Pacific Grove: 14.85. Palo Alto: 18. Paradise: 30c. Pittsburg: 1.72. Redwood: 19.57. Rio Vista: S. S., 26c. Sacramento: Ch., 482. Salida: 5.40. San Francisco: First, 27; Bethany, 2.16; Sunset, 2; Italian and Spanish S. S., 27c. San Lorenzo: S. S., 1.35. San Rafael: S. S., 38c. Santa Rosa: First, 2.47. Sonoma: 86c. Stockton: 23.76. Tipton: S. S., 1.42. Tulare: 1.47. Woodside: 4.75.

Legacy

Oakland: Susan T. Fisher, 833.33.

CALIFORNIA (Southern)—\$823.65.

Bakersfield: First, 22. Brea: 2.75. Calipico: 1.82. Chula Vista: 8.84. Claremont: Ch., Hospital Supplies for Talladega. Escondido: 10.44. Hawthorne: 3.02. La Mesa: Central, 1.57. Lemon Grove: 3.41. Little Lake: 86c. Long Beach: 31.20. Los Angeles: First Ch., 50; First, W. M. S., 86.98; Bethany, 5.44; Colegrove, 2.40; East, 1.20; Grace Ch., 2.50; Lincoln Memorial Ch., 1.37; Messiah Ch., 8.59; Vernon Ch., 6.43; West End Ch., 48c; Miss K. M., for Pleasant Hill, 50. Manhattan: Ch., 1.50; S. S., 4. Maricopa: 6. Oil Center: 1.20. Pasadena: First Ch., 75; First Ch., goods for Tillotson College; Pilgrim, 4.04. Pomona: Ch., 25.43; S. S., 23.63. Ramona: 3.75. Riverside: 30. Rosendale: 1.80. San Diego: First Ch., 80.08; Mission Hills, 2.88. San Diego: G. W. M., for Talladega College, 100; C. W. M., for Straight College, 100. San Jacinto: 1.27. Santa Ana: 20. Seeley: 2.25. Venice: 3.24. Whittier: 30.

WASHINGTON—\$147.38.

Anacortes: Ch., 5; S. S., 4.38. Arlington: Ch., 3; S. S., 4. Black Diamond: 5. Brewster: 3. Colville: S. S., 1.80. Elk: 6. Everett: First Ch., 14. Kennewick: 5. Guemes Island: S. S., 1. Lakeside: Ch., 2.50; S. S., 1. Lowell: Ch., 11. Medeira: S. S., 2.50. Orchard Prairie: 5. Seattle: Bayview S. S., 1; Edgewater, 5; West, S. S., 2.50. South Bend: 9. Spokane: Pilgrim, 5; Plymouth, 20. Summit Park: 2. Tacoma: East S. S., 5; Plymouth Ch., 5.70. Trent: 1. Yakima: 15.

IDAHO—\$9.31.

Lewiston: 3. Plummer: 50c. Wallace: S. S., 5.81.

ARIZONA—\$1.25.

Phoenix: Neighborhood Ch., Woman's Union, 1.25.

THE SOUTH, &c.**KENTUCKY**—

Newport: York Ch., Ladies Aid Soc., goods for Talladega College.

NORTH CAROLINA—\$11.00.

Kings Mountain: Rev. W. O. H., for Lincoln Academy, 10. Melville: Ch., Lincoln Memorial, 1.

SOUTH CAROLINA—\$15.00.

Lykesland: Veighele Chapel, 15.

TENNESSEE—\$79.43.

East Lake: Y. I. M. Soc., for Pleasant Hill, 5. Memphis: First Ch., 4.43; Second Ch., 60.

Womans Missionary Union of Tennessee, by Mrs. P. R. Burrus, Treasurer. Nashville: Union Ch. of Fisk University, W. H. M. U., 10.

GEORGIA—\$294.42.

Athens: "From Friends of Knox Institute and Industrial School," 284.42. Atlanta: Rush Memorial Ch., 5; Rev. G. J. T., 5.

ALABAMA—\$31.00.

Anniston: First Ch., 10; L. A. B., for Talladega College, 1. Birmingham: Mrs. E. C. D. for Talladega College, 5; I. B. K., 5; J. W. W., 10, for Talladega College.

MISSISSIPPI—\$7.00

Jackson: M. G. H., for Straight College, 1; P. W. H., for Straight College, 1. Utica: Miss M. R. W., for Tougaloo College, 5.

LOUISIANA—\$118.06.

Natchitoches: A. V. B., for Straight College, 7.50. New Iberla: W. M. Soc., for Straight College, 4.50. Jennings: W. D. M., 5. New Orleans: Central Ch., 20; Straight College L. M. Soc., 10; W. H. M. U. of La., 10; La. Cong'l Association, 23.16; "Friends," 7.10 for Straight College; "Cash," for Straight College, 80c. Shreveport: J. S. W., for Straight College, 25; F. H. H., for Straight College, 5.

FLORIDA—\$215.27.

Fessenden: Fessenden Academy, Lincoln memorial, 7.50. C. E. Soc., for Fessenden Academy, 5; General Collections, for Fessenden Academy, 22.80. Martin: G. H., for Fessenden Academy, 2; J. E. T., for Fessenden Academy, 2.50. Oak: J. E. C., for Fessenden Academy, 1. Ocala: Gerigs Drug Store, for Fessenden Academy, 5; J. A. B., 2.55; Mrs. J. B., 2; Mrs. J. McD., 5; Dr. J. M. P., 5; W. M., 25; F. G. B. W., 5, for Fessenden Academy. Sanford: Rev. C. B., for Marion, Ala., 5. West Palm Beach: Union S. S., 15.

The Woman's Home Missionary Union of Florida, by Mrs. C. E. Enlow, Treasurer, \$67.42.

TEXAS—\$61.48.

Austin: Tillotson College C. E. Soc., for Ryder Memorial Hospital, 5; Tillotson Alumni, for Tillotson College, 30. Dallas: Junius Heights S. S., 3.08; C. E. R., 10. Fort Worth: Miss M. R., for Crow Agency, Montana, 5. San Antonio: First Ch., 2.50. Spring Lake: S. S., 5.90.

PORTO RICO—\$11.00.

Congregational Churches: 11; for Blanche Kellogg Institute

FOREIGN—\$199.60.**CHINA**—

Canton: Dr. H., for Athens, Ala., 100.

Summary of Receipts for May, 1920

Donations	\$18,315.42
Legacies	7,973.74
	<hr/> \$26,289.16

Summary of Receipts Eight Months

From Oct. 1, 1919, to May 31, 1920.	
Donations	\$201,529.28
Legacies	60,720.11
	<hr/> \$262,249.39

Endowment Fund

Roxbury, Mass., Estate of Timothy Smith.	
Timothy Smith Endowment, additional	\$1,000.00